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In Austin, Texas

Voters Reject Anti-Gay Law

By Tony Paschall

AUSTIN, TX — The City Council here is expected to move swiftly to extend the city's fair housing ordinance to insure lesbians and gay men equal access to housing after voters rejected last week by a margin of 15,000 votes an amendment that would have legalized housing discrimination against tenants and home buyers on the basis of their sexual orientation.

Robb Southerland, spokesperson for Citizens for a United Austin (CUA), which led the campaign against the discrimination ordinance, said last week's vote "sent a message to the rest of the country that [Austin] is made up of open-minded and fair people."

About 27 percent of the city's electorate cast ballots on January 16 on a fundamentalist-drafted

amendment to the fair housing ordinance which read, "It shall not be unlawful to deny housing on the basis of sexual orientation."

More than 36,000 votes or 63 percent, were cast against the measure and 21,000 were cast for it. The voter turnout and margin of defeat were larger than most ballot watchers had expected.

The Austin Citizens for Decency (ACD) mounted a successful initiative petition drive to place the amendment before the voters after a council majority indicated last summer it favored extending fair housing protection to gays (see *GCN*, Vol. 9, Nos. 7 and 25).

ACD hoped to block such a move by the Council but since the measure's defeat council members have said they will proceed with



Scott Van Osdol

Open-minded and fair people": Members of Citizens for a United Austin celebrate their victory. Janna Zumbrun (second from right) acted as director of the campaign against the anti-gay initiative.

plans to add protective amendments to the ordinance. If the ACD proposal had passed, it would have been the first munic-

ipal law in the country specifically to legalize discrimination in the housing market on the basis of sexual orientation.

group has officially disbanded but now faces the task of paying off close to \$15,000 in campaign debts.

Meanwhile, Dr. Steven Hotze, ACD organizer, said his group will continue to work to maintain what he called "the moral climate of Austin."

Zumbrun said she will be investigating ways to protest Hotze's use of the CBS-TV special "Gay Power, Gay Politics" in the campaign. Tom Burrows, formerly with the National Gay Task Force (NGTF), who led the NGTF protest against the special which resulted in a National News Council censure of CBS, said the Task Force is no longer actively working on the CBS special project.

Donations to help CUA pay debts incurred during the campaign may be sent to Citizens for a United Austin, P.O. Box 3301, Austin, TX 78764.

CUA built a broad-based coalition with support from all segments of the community. Days before the election, a group of 18 elected officials, including two state representatives, the county sheriff, county attorney and county judge, issued a statement which read, "When each of us took the oath of office for an elected position, we promised to 'preserve, protect and defend the Constitution and laws of the United States' . . . A basic principle of our form of government is the prohibition of unreasonable discrimination directed at minority citizens in our society."

Saying the issue "challenged the soul of our legal system," they urged voters to reject the ACD proposal. Janna Zumbrun, campaign director for CUA, said the

Voters Will Decide Fate of Lincoln Gay Rights Law

By Mark A. Perigard

LINCOLN, NE — The City Council here decided on January 11 that it does not have the authority to add lesbians and gay men to those protected by the existing human rights ordinance and has instead opted to put the question before the voters, based on the advice of the Lincoln city attorney.

The city attorney's office issued an opinion several weeks ago (See *GCN*, Vol. 9, No. 21) stating that changing the current city ordinance, which prohibits discrimination in housing, employment and public accommodations on the basis of sex, race and religion, would require state legislative action or a city charter amendment, which could only be accomplished through a public vote.

While the opinion has no legal force, the City Council decided during a pre-agenda meeting to

put the matter before the public, rather than pass the amendment and risk a possible lawsuit.

However, there are some in the community who feel the City Council is stalling on the issue of lesbian and gay rights, especially in view of the fact that the Council has once before, in 1980, amended the city human rights ordinance to protect those on public assistance.

According to City Councilor Mike Steinman, "There is such hesitation on the council to confront the issue. Right then and there at the meeting, without hearing any public testimony, they decided there is a problem of discrimination but that the matter should be put to a popular vote. They are passing the buck."

Steinman had argued at that council meeting that they should hold a public meeting before deciding that they did not have the power to amend the ordinance,

but he was outvoted.

Sheryl Long of the Lincoln Coalition for Gay and Lesbian Civil Rights (LCGLCR) was optimistic about the decision. "In the long run, this would have probably happened anyway," she said. "If the City Council had enacted the amendment, anti-gay forces probably would have mustered up enough strength to get a referendum question asking for repeal."

There is some concern as to when and in what form the language will appear before the

Continued on page 5

NY Cops Arrest Suspect In Murders of Gay Men

By Bob Nelson

NEW YORK — A suspect has been arrested in the murders of five men, at least two of them gay, and a lesbian that occurred in the recent holiday season in New York.

David Bullock, a 21-year-old man who admits having been a hustler, was arrested on January 14. The latest development in the case is the indictment of Bullock on January 20 on six counts of premeditated homicide and one count of possession of an illegal firearm. The case is to be tried in the Supreme Court of New York, Criminal Division, but no date has been set.

Bullock was initially booked on a charge involving only Edwina Atkins, a 23-year-old friend of his who is believed to have been a prostitute. Police say she was found on December 4 in her Harlem apartment, lying on her bed with head wounds from a .38 caliber handgun. But wounds to the face or head suffered from a .38 caliber gun or sawed-off shotgun turned out to be a common element in several other murders, leading officials in the Manhattan District Attorney's office to charge Bullock with the murders of the five men. One of

these was Bullock's roommate, whose body has not yet been found.

On December 5, the body of James Weber, a 42-year-old actor with the Light Opera of Manhattan, was found in Central Park near West 108th Street, according to the *New York Times*. Weber had appeared on the evening of December 4 in Victor Herbert's "Babes in Toyland" at the East 74th Street Playhouse, presumably only hours before his murder. The *Times* notes that Weber "had been shot in the head and his trousers pulled down around his knees." However, Lieutenant Thomas Power, chief of the special task force set up to investigate the homicides, told *GCN* that this was possibly a ruse to confound investigators. There was no evidence that Weber had had sex immediately before his death.

Police found the body of Stephen G. Hassell in his apartment in the South Street Seaport neighborhood of Manhattan on December 15. Hassell, 29 years old, was an investment banker with his own firm. Hassell had also been shot in the face. The *Times* reports that his apartment was in disarray but that "there were no signs of forced entry."

The next body to be found in what Power calls "these most offensive homicides" was that of Heriberto Morales, aged 50, in Upper Manhattan. Morales was apparently shot and his apartment then set on fire.

Police believe Michael Winley, Bullock's roommate, was the murderer's penultimate victim. According to the police reconstruction of the events, Winley would have been killed on December 23 in the apartment he and Winley shared on Madison Avenue. The body would then have been dumped in the Harlem River.

Finally, police also suspect Bullock in the fatal shooting of Erich M. Fuller, 28, which occurred on January 4 during a robbery attempt in Mount Morris Park.

"Our deceased were mostly homosexual, and the motive was robbery in most cases, we think, though that will require more investigation," said Power. "Bullock was a frequenter of 42nd Street, a street guy, a male prostitute. We asked around in some of the bars down in the Village, where we have fairly good rapport. Some of the deceased might have been seen down there."

Activists Arrested

By Larry Goldsmith

BOSTON — Police here have arrested two men and charged them with "indecent assault and battery on a child under the age of fourteen years," but both men have emphatically denied the charges.

Tom Reeves, a longtime activist with the North American Man/Boy Love Association (NAMBLA), and Michael Thompson, a photographer who contributes to *GCN* and *Fag Rag*, were arrested shortly before midnight on January 19. Both men were freed on \$100 cash bail pending an arraignment hearing the following day. Judge Paul King of the Dorchester Municipal Court issued default warrants for the men after neither defendant was present at the hearing.

Reeves was reportedly arrested after police interrogated a 15-year-old boy. When Thompson, who shares a house with Reeves, arrived with bail

money, he too was arrested. A third party later brought money and both men were released.

Boston attorney Richard Landoli, who represents Reeves and Thompson, told *GCN* that his clients are completely innocent of the charges. "They both absolutely deny . . . that they ever had any sexual contact with this boy whatsoever," Landoli said. While the men were in custody, police obtained a search warrant and broke into their house. A source said the lock on the front door had been broken and the house was ransacked.

Landoli told *GCN* that the arrests did not appear to stem from any larger investigation. "At this stage there are no allegations about any other men at all," he said. The arrests were made by officers from the Boston Police Department. At the present time it appears that no other law enforcement agencies are involved.

News Notes

quote of the week

"Finally—finally some limits have been set on your extremist attempt to usurp the First Amendment freedoms which guarantee the oppressed people in this country a fighting chance to live, to dream, and above all, to resist a society of strait-jacket conformity built on the second-class status of women, minorities, workers, and lesbians and gay men."

—John Mehring, founder of the Gay Activist Alliance (GAA) at Oklahoma University and presently a resident of San Francisco, in a mailgram to university regents after the state Supreme Court ruled that the university must grant campus status to GAA (see GCN, Vol. 9, No. 25).

waltzing to freedom

VIENNA, Austria — The Austrian Press Agency reports that two men interrupted the New Year's concert traditionally given here by the Vienna Philharmonic by jumping to the stage, demanding "freedom for gays" and beginning to take their clothes off.

an important step

JERUSALEM, Israel — A new law in effect in Israel since January 1 prohibits discrimination in hiring and advertising for jobs on the basis of sexual or marital or parental status, the New York Times reports.

Under the law, an employer who refuses to hire a qualified woman can be jailed for up to six months or fined the equivalent of \$300. Placing a discriminatory ad in a newspaper is punishable by a fine of about \$130.

Nitza Shapira-Libai, advisor to the prime minister on the status of women, called the new law an important first step but pointed out that it offers no protection against discrimination in firings, promotions and retirement and does not effect some minority groups, including Israeli Arabs.

Since jobs related to security are not covered by the law, women conscripts can still be assigned to clerical duties in the military, a common occurrence often criticized in the past.

two more

WASHINGTON — The national lesbian and gay civil rights bill (HR 1454) has gained two additional co-sponsors.

Gay Rights National Lobby (GRNL) has announced that Representatives Norm Dicks (D-WA) of Tacoma and Leon Panetta (D-CA) of San Luis Obispo agreed to join the 49 other members of Congress already co-sponsoring the bill.

According to GRNL, Dicks' support was unexpected, since he has voted twice for the anti-gay McDonald amendment and against a sex-law reform package for the District of Columbia.

Panetta has co-sponsored the bill previously and agreed to do so again after meeting with lobbyists.

GRNL attributes its success in finding the two co-sponsors to the efforts of Kerry Woodward, GRNL's West Coast Regional Director.

"I wish GRNL had the money to set up regional offices in other areas," Woodward said. "It made a real difference for me to be able to visit Panetta's and Dicks' districts and maintain communications with constituents there. There are places like Tacoma and San Luis Obispo all over the country."

forum

BOSTON — An open forum on Women's Liberation and Women's Survival will be held here on Friday, January 29.

Organized by an ad hoc coalition of Boston-area feminists, the forum will include a speak-out by women working with various organizations giving personal perspectives on the issue. Most of the evening will be devoted to facilitated, small-group discussions.

There will be music by Betsy Rose and refreshments will be served.

The location is wheelchair accessible. Childcare will be provided and the event will be signed for the hearing impaired and translated into Spanish.

A one-dollar donation is suggested.

The forum will be held from 7:30 to 10:00 p.m. at the Agassiz Community School, 20 Child Street in Jamaica Plain on the Arborway bus line.

the same guy

CHICAGO — Police here believe that the man who used knockout drugs to rob three gay men in San Francisco over the holidays is the same man who used similar methods to rob at least ten gay men in Chicago last year.

Chicago *GayLife* reports that police investigating the robberies in both cities have been in constant contact by telephone since gay men who had read newspaper accounts in both places pointed out the similarities. Reports of the robberies had been published in *GayLife*, the *Advocate* and the *Bay Area Reporter* of San Francisco.

"In my own mind, I'm fairly convinced it's the same guy you had working back there," San Francisco Police Inspector Sam Hamilton told *GayLife*.

"We would bet it's the same guy," said Detective Robert Pestelle of the Chicago Police Department.

"The healthy thing about this," commented Paul Lorch, editor of the *Bay Area Reporter*, "is that we're half a continent apart but the gay network is faster and more effective than one might think."

for you

BERLIN, East Germany — Discrimination against homosexuals in East Germany has recently been condemned by the East Berlin newspaper *Für Dich* (For You).

According to the Swiss gay monthly *Kontiki*, the East German paper called for an end to prejudices and antipathy against homosexuals, to be replaced by "a scientifically grounded attitude." The paper added that homosexuality is neither immoral nor a sickness, and that homosexuals should be allowed the same "love, sexuality, and partnership" taken for granted by heterosexuals.

Help for homosexuals, according to *Für Dich*, could best be given in the form of acceptance and respect as equal citizens, for such an attitude would also be in the collective interest of the country.

a somewhat ordinary phenomenon

ATHENS, Greece — A bill now being considered by the Greek Socialist government would abolish jail sentences for adultery, the New York Times reports.

The bill, which is part of a drive to revise the country's family law and penal code, is opposed by conservative legislators and bishops of the Greek Orthodox Church, who warn that passage of the bill might result in disruption of traditional family patterns.

Present Greek law punishes adultery with up to a year in prison and forbids remarriage for any person convicted of the offense.

"Existing laws are outdated when compared to social realities," said Minister of Justice Stathis Alexandris, "since for some time now the offense has been accepted as a somewhat ordinary phenomenon, not deserving such strict punishment. Not even stoning people to death has prevented adultery."

The adultery measure is included in a broader bill which would also establish civil marriage and end the church's monopoly of marriage ceremonies.

The Athens Bar Association called the proposed changes "a major step forward in the country's social evolution."

race, class

SALEM, MA — The New England Women's Studies Association has announced that it is seeking presentations for its Sixth Annual Conference, which will be held April 16 and 17.

Proposals should focus on the themes of race and class. The Association suggests as topics: Native Americans and White Women; the Women's Movement and Women of Color; Race and Class in a Feminist Classroom; Perspectives on Asian Women; Lesbians of Color; Creating Institutional Responses to Race and Class; Consciousness Raising in the Classroom, Kindergarten through Graduate School; Occupational Segregation among Women; Women and Ethnicity; Developing a Multi-Cultural Non-Classist Curriculum for Young Children and other related topics.

The deadline for proposals is February 15. Send a 250-word description of the presentation and a 50-word catalogue description to Joan Maloney, Women's Studies, Salem State College, Salem, MA 01970.

For further information, contact Patricia A. Gozembka or Alice M. Stadthaus, Women's Studies, Salem State College, Salem, MA 01970. They can be reached by telephone at (617) 745-0556.

don't want to hear it

WASHINGTON — The U.S. Supreme Court refused on January 18 to hear a challenge to a Florida law prohibiting the use of minors in erotic films, the Boston *Globe* reports.

The Court is expected to rule soon in the case of a similar New York Statute whether such laws violate the freedom of expression because they prohibit erotic material depicting minors without a court ruling of obscenity.

flawed solidarity

WASHINGTON — A specialist in Eastern European affairs told participants at a conference held here in early December that women in Solidarity, the Polish labor union, make up half the union's membership but hold few positions of leadership.

According to *off our backs*, Barbara Jancar of the State University of New York said at the Conference on the Status of Women in Eastern Europe that only 7.8 percent of the delegates to the Solidarity national conference last summer were women, approximately the same percentage of women that participated in the Communist Party Central Committee Congress.

Jancar said that Anna Walentynowicz, whose dismissal from her job for political activism helped spark the 1980 Gdansk strike that brought prominence to Solidarity, was not able to be elected to the national conference.

Only one member of Solidarity's national council is a woman, Jancar said.

An editorial note in *off our backs* points out that the conference took place before martial law was imposed on Poland in order to destroy the union and that the criticism of the union the paper reports is "not meant to reflect a lack of sympathy for Solidarity."

unappealing regents

NORMAN, OK — The board of regents of the University of Oklahoma has voted not to appeal a recent state Supreme Court decision ordering campus recognition for the Gay Activist Alliance (GAA).

The December 22 ruling ended a legal battle which began in 1976 when GAA first applied for campus status (see GCN, Vol. 9, No. 25).

GAA president Steve Keller said the group will begin making plans immediately for its first semester of campus activity.

experts agree

BONN, West Germany — A study recently conducted by the West German Department of Criminology tends to corroborate a claim often made by defenders of transgenerational relations, that sex between minor and adult males is less harmful to the minor than the legal procedures involved in prosecuting the adult partner.

Du & Ich magazine reports that in the cases studied involving homosexual contact, none of the male "victims" felt that any damage had been done and a series of tests found no such damage. But in 35 percent of the cases damage was found to result from contact with authorities and from testifying in court.

Psychologist Michael Baurman, who conducted the study, concluded that a distinction should be made between exhibitionistic activities, consensual sexual activities and violently forced activities.

The study involved 8,058 "crimes" committed in the state of Lower Saxony against males up to the age of 52 and females up to 20. Ten or 15 percent of the cases involved homosexuality, of which almost all were consensual.

art work

BANGOR, ME — Plans are being made for this spring's 9th Annual Maine Lesbian and Gay Symposium.

To be held in this city in late March or early April, Symposium IX will also include the 2nd Annual New England Conference of Lesbians and Gays.

During the three-day weekend space will be made available for displays of art work. A call is being made to all lesbian and gay artists in New England to participate in this regional art display and sale. Two and three-dimensional works of art in any medium are welcome. Space for displays must be reserved in advance. The closing date to reserve table or wall space is March 15.

For more information, write Symposium/Conference 2—Artists, c/o P.O. Box 1117, Caribou, ME 04736.

News Notes edited this week by David Morris.

Community Voices

country experience anti-semitism unmasked

Dear *GCN*,
I want to clarify one sentence in my article on the feminist summer camp for girls, "Mountain Meadow Country Experience." The sentence read, "Our bible-belt neighbors adjusted with remarkable ease to our presence, and of course we were as polite as possible to them." (Vol. 9, No. 22, Dec. 19, '81.) I realized too late that this sentence was a denial of the experience of some members of Mountain Meadow, particularly the third world campers.

The conservatism and racism coming from many of our rural neighbors when we were away from our own land, affected children of color most directly. Mountain Meadow is located in a place where even not wearing a bra is considered abnormal and questionable. Black faces and blacks and whites mixing in friendship were new sights for many people. Their reactions ranged from friendliness to staring to making two overtly racist remarks.

Since these were clearly unacceptable experiences for black campers, we plan to limit future forays into the area surrounding our own private land, and also to reinforce the support in the Mountain Meadow program for children of color. Racism will be a primary discussion area next year, and we hope to have third world staff members.

It is an on-going challenge to build feminist communities in a patriarchal, racist world. We want to share our values of human liberation (including ending sexism, racism and other oppressive isms) with our neighbors. At the same time we want to do it in a way that does not alienate people to the point of shutting down their ability to listen or change. And most of all we need to do it in a way that doesn't hurt participants in Mountain Meadow.

If anyone has ideas to help meet this challenge, please contact us at 3736 Kanawha St., Washington, DC, 20015.
In Struggle,
Julie Greenberg
Washington, DC

bigger & better t-shirts

Dear *GCN*,
I was deeply saddened/angered to see that your new *GCN* T-shirt excludes and oppresses not only me but many other fat lesbians and gay men who support your work.
If you hadn't done a feature article on fat liberation, if you hadn't consistently printed notices of fat liberation activities; perhaps then I might be a bit more understanding. You have no excuse, your collective consciousness was supposedly raised.

As a fat dyke I am excluded from wearing so called dykey clothes. I can seldom find "political" T-shirts to fit me. Am I doomed to wearing polyester? Does the lesbian/gay community want to hide the fact that fat people are gay and even political? Do you assume we have the choice to be thin and therefore should die/et till we fit into your small people sizes?

By not providing T shirts in sizes 2x-4x you, *GCN*, have added your name to the ever growing list of lesbian and gay organizations that continue to oppress and exclude fat gays.

I can only hope that you plan to correct this oppressive act.
Mances Platt
Jamaica Plain, MA

cross word

Dear *GCN*:
Just a quick note to let you know that I thought the crossword puzzle in the Jan. 2 & 9 issue was the most gratuitously woman-hating piece I'd ever seen in the paper.
Cheers!
Read Weaver
Somerville, MA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

Dear *GCN*,
I commend Amy Hoffman for writing the first review I have seen in the lesbian/feminist media which addresses the blatant anti-Semitism and racism in Noretta Koertge's book.

The characterization of Jews in *Who Was That Masked Woman* propagates stereotypes of Jews as wealthy and sexually voracious. The author describes the wealthy backgrounds of four of the six Jewish characters (the reader is left ignorant of the class backgrounds of Judith and Shulamith Elkana). Wendy, Lu Rabinowitz, Lara Feldman, and Bobbie Rosen are portrayed as wealthy Jews; Tretona is motivated to seduce the "mousey" Bobbie Rosen "partly because she wanted to see Bobbie's folks fancy Edgeware apartment" (p. 162). The relationship between Jews and money is reiterated in other passages. When Tretona asks Lu, "Tell me, what does it take to become a butterfly?" Lu's response is "I don't really know the secret . . . but it doesn't hurt to have money" (p. 136). When Lu consoles Tretona later in the book, Tretona notices that Lu has "carefully pulled up the collar of her windbreaker so that her fancy shirt didn't get tear-stained" (p. 170). As Maureen describes Lara Feldman, she states, "She's a sad-eyed brat. And she'll charm you out of your last nickel if you aren't careful" (p. 138). This overwhelming concern with money on the part of the Jewish characters (and *only* the Jewish characters) propagates the image of the "greedy Jew" whose focus is to "make it." The author's bias is confirmed on page 178, when Tretona asks Di, "Well, can you explain to me why some minority groups or subcultures make it big and others get defeated or assimilated? Take the Jews — they aren't very well liked but they do okay — get into *Who's Who* and all that stuff while the Poles stay down in Cicero and work in the steel mills — and the blacks — they're even worse." In her response, Di states, "Mind you, the Jews don't always rise to the top. If the anti-Semitic sentiment is strong enough and if it's institutionalized, the Jews get ground down just like everyone else" (p. 179). Thus is the assumption that all Jews "rise to the top" a necessary precondition for their being "ground down."

Jews have historically been set up as money-lenders and financiers to serve as buffer zones for gentiles in power. Nazi propaganda promulgates hatred of the "Jewish capitalist" and articulates the dangers of the "Jewish conspiracy" which, they contend, will overtake the world if left unchecked. Noretta Koertge never acknowledges the impact of anti-Semitism on Jewish people. Although she repeatedly questions what it means to be German, she never addresses the issue of the German citizen's complicity in the Holocaust. Her references to Nazism more than belittle the experience of Jews — Jews are simply not mentioned. For example, on page 65 we find the following passage: "The doctor told her that before the war she would have been kept in traction for six months, but Nazi scientists had developed the Kutschner rod technique by experimenting with American POW's. Tretona wondered whether it had worked right away. How many ex-soldiers were now walking around limping? But then how many more people like herself were up and around in casts instead of being confined to hospital beds? She tried to figure out if it wasn't good after all that the Nazis had done the experiments, although clearly all they had cared about at the time was getting more work out of the prisoners." To question whether "it wasn't good after all that the Nazis had done the experiments" is outrageously appalling; not to even consider, or mention, the millions of Jews who were murdered or permanently injured by the vicious Nazi torturers is despicable. It is not surprising, then, for Tretona to admit that she gets "some sort of perverse pleasure" from reading about Nazi tortures (p. 116). No, Tretona is not a character I can identify with. And *Who Was That Masked Woman* is not a book I find "worthwhile and enjoyable" (see letter to *GCN*, Jan. 2 & 9, 1982). It is an irresponsible piece of writing from a biased author.

If Noretta Koertge is exploring "cultural differences," as she states in her letter to *GCN* (January 23, 1982), how does she account for calling Maria hot-blooded because she is part Mexican (p. 156)? Or referring to Lara Feldman as "exotic" because she is Jewish (p. 145)? Or saying "The best-natured player was a great big black guy named Leroy who always grinned when he got a good hit" (p. 126)? Robert, a Trinidadian man, "looked like he was about to turn into a tiger or something beautiful and jungly and wild" (p. 97).

In fact, Noretta Koertge's concept of ethnic identity is simplistic. Because Maria doesn't converse with a waiter in Spanish, Tretona discovers she "wasn't very Mexican" (p. 157). Earlier, Tretona "spent the rest of the evening chatting animatedly about ethnic integrity versus assimilation to Wendy, who was feeling bad about not being Jewish enough" (p. 86). How is one's ethnic identity quantified? From reading *Who Was That Masked Woman*, one can assume it means how well one fits a given stereotype.

I think it is significant that a number of letters responding to the review of *Who Was That Masked Woman* personally attacked Amy Hoffman. In a movement that necessitates an ever-growing political consciousness in order to survive and succeed, we cannot afford to fear and react to criticism. I do not support overlooking our movement's responsibility to address vital issues — such as anti-Semitism and racism — under the cloak of "personal loyalty." Rather than being attacked, Amy Hoffman should be applauded for her courage.

As a lesbian-feminist activist and publisher, I am greatly disappointed that *Who Was That Masked Woman* has received such widespread, unquestioning acceptance. Any writer who calls herself a lesbian-feminist must be accountable to the images she perpetrates in her writing. Readers, writers, publishers, bookstores and reviewers have the responsibility to demand accurate portrayals of all of our lives.
Sincerely,
Pat McGloin
Persephone Press, Inc.
Watertown, MA

visibility, not visa cards

An urgent warning from the midwest:
Gay money is big money. That's a point many gays in Milwaukee make. There's a prevalent attitude among gays of "liberation through accumulation." Minorities here seem trapped by a strong capitalistic and elitist attitude.

I work for a black newspaper that put out a supplement to the late Dr. Martin Luther King, Jr. this week, in honor of his birthday. In honor? It was mostly in honor of their own greed. Advertisements abounded. Canned copy was splattered here and there to remind us it was supposed to be a "supplement." The truth was blatant: there's big bucks in assassinated heroes. In a drive for acceptance by the status quo, minorities sell their own.

Gays haven't gotten to this, but we may. It will surely come out of an area like Milwaukee where gays expound obtaining their rights by the clout of gay money, by building ranks of professionals, and other classist bullshit. Come on guys: let's get the status quo to accept us by adopting their warped values, the same values that sent a half million of our brothers and sisters to their deaths in Nazi Germany.

So what is happening? Milwaukee may be gearing up to start selling our heroes in the name of "liberation." I can just picture the Harvey Milk supplement. It makes me sick, and sad for the community.

I come from Boston, an area where radical activism runs deep in the lesbian/gay community. I marched in the Pride Parade this year with 14,000 brothers and sisters who were willing to put themselves on the public line. Then I move to a city where the most respected gay group is a halfful of closeted professionals talking about turning our Christopher Street into a gay version of Wall Street.

Men here will tell you they're "not proud to be gay," "won't march in a Pride Parade because the straights will think we're all pervers like the transvestites," and "the radicals are full of hot air." In his travelogue of gay America, *States of*

Desire, Edmund White relates one story of a man who was shunned by friends because he had the "bad reputation of being a gay activist." This is typically a midwestern city. White says, "The notion that affectional preference, sexual appetite, shared oppression might color all of one's experience eluded them . . . In a bar or bed a man may be gay; otherwise he is straight — a person just like anyone else."

Our best tool is visibility, not our Visa cards. Our symbols are the pink triangles, the raised fists of revolution, and the affirming chant of "If not now, when? If not you, who?" I want to warn those concerned that Milwaukee sees only the lavender dollar signs. Danger: Dachau lives in the hearts of these capitalists.

Glenn Sheldon,
Milwaukee, WI

Now that the holidays are over, you're probably basking in the warm glow of your generosity. Or else you're wishing you'd bought gift subs to *GCN* for your friends, so you could spend these wretched cold nights cuddled up by the fire arguing about each week's hot issues. Or, perhaps, you are one of the lucky recipients of a gift sub, in which case you are probably wondering: what is this space for?

Well, as we all know, we all need space. This weekly box belongs to the *GCN* Promotions Department, which for years had been given no priority for space in the paper. But your current Promo Homo decided to take radical action! She slipped this box onto the letters page one night when everyone on the lay-out crew was busy dyeing their hair green. The next week she did it while they were planning their Tupperware parties. By the third week, she had successfully seized power, and has blatantly continued to take space.

Now that she has the space, she's going to continue to fill it with pep talks encouraging *each* of you to help *GCN* by finding us new subscribers. Since you're probably all too broke to give gifts now, *GCN* will send you a gift: we'll let you have as many free copies as you can give away to friends, at parties, at meetings, at bars, at community centers, at classes, anywhere lesbians and gay men go. Just write and let us know how many you need, and to what address a package can be sent. Write to *GCN* Promo Homo, 22 Bromfield Street, Boston, MA 02108.



Gay Community News THE WEEKLY FOR LESBIANS AND GAY MALES Volume 9, Number 27 January 30, 1982 22 Bromfield St. Boston, MA 02108 (617) 426-4469 Cover by Jennifer Camper	Managing Editor Amy Hoffman News Editor David Morris Features Editor Cindy Patton Design Director Paul Volpe Office Manager Mike Riegle Advertising Mgr. Sherry Edwards Advertising Rep. Bruce Gordon Promotions Mgr. Maida Tichen Circ./Staff Writer Jill Clark Classifieds Nancy Walker Distribution Barbara Cischke Copy Editors Gordon Gottlieb David Foushee Larry Goldsmith Xanadu Graphics, Inc. Scott Brookie Local Reporter Typesetting Staff Writer Board of Directors Richard Burns, President Beth Kelly, Treasurer Cindy Rizzo, Clerk Eric Rofes Katherine Triantafyllou Nancy Wechsler	News Staff Joanne Brown Richard Burckhardt Mike Ferguson Philip Shehadi Christine Guillouy Fran Koski Anni Waterflow Features Staff Lee Swislow Duncan Mitchell Michael Bronski Steve Forgione Rudy Kikel Martin Krieger Wade Nichols Judy Stern Intern Pascale Rucker Lesbian and Gay Prisoner Project Virgil Chenoweth Debra Davenport	Layout and Illustration Staff Rob Schmieder Patrick Maloney Brad Straub Jennifer Camper Nealy O'Hara Design Assistant Paul Brouillette Tom Huth Roger Frye Timothy Blackburn Read Weaver Ann Heron Michael Thompson John Tobin Neal Trousdale Carolyn Casey Definition News Agency Photographers Ellen Shub Bettye Lane Joyce Harper Susan Fleischmann Allen Blach Jim Fox Linda Gwizdak Paul Howard Jodie Neally Kendall Watts	Promotions Barry Forbes John Feeney Dave Peterson Indexer Charles Ash Librarian Kathy Microfilm Promotions Dee Michel Bulk Distribution Ray Hopkins New York Representative Rivendell Marketing 666 6th Avenue New York, NY 10010 (212) 242-6863 New York Distribution Majority News Distributors, Inc. 306 W. 13th Street New York, NY 10014 (212) 243-7770 Postmaster: Send address changes to: Gay Community News 22 Bromfield St. Boston, MA 02108	Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. <i>GCN</i> is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108 (617) 426-4469. Office hours: Mon. Wed. 10 a.m. 6 p.m., Thu. Fri. 10 a.m. 9 p.m. <i>GCN</i> is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218. Volumes 1-8 of <i>GCN</i> are available on microfilm for \$22/volume. Write <i>GCN</i> Microfilm for more information. Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper! Second class postage paid at Boston, Mass. Annual subscription rate is \$25. ISSN 0147-0728 Member New England Press Association Reporters Committee for Freedom of the Press COSMEP Member
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Cynthia Boston Released from Prison

By Nancy Wechsler

NEW YORK—Fulani Sunni-Ali (Cynthia Boston) was released from jail on December 18 after being confined since December 7 for her refusal to testify before a federal grand jury in New York called immediately after the October Brinks robbery to investigate radical and black organizations (see GCN, Vol. 9, No. 23).

Sunni-Ali, Minister of Information for the Republic of New Afrika (RNA), had refused to testify unless her lawyer of choice, Chokwe Lumumba, was allowed to represent her. The judge had refused her request on the grounds that Lumumba, who is from Detroit, was also a member of the RNA. Sunni-Ali filed an appeal of the judge's decision. According to the New York Grand Jury Project (NYGJP), the government realized that they would probably lose on appeal and released Sunni-Ali. However, she has been re-subpoenaed to the grand jury and if she refuses to testify this time she could be jailed once again for contempt.

Jerry Gaines, who was subpoenaed to testify before the grand jury on December 16, had her court date postponed until arrangements could be made for caring for her eight children. The extension was granted after a coalition of women's groups organized to support the postponement. Gaines was living in a farmhouse in Byrdtown, Mississippi when a

200-man SWAT team descended on the house to arrest Sunni-Ali. Sunni-Ali was originally charged with conspiracy in connection with the Brinks robbery but these charges were dropped when evidence proved she was in New Orleans on the day she was allegedly "cleaning out a safe house" in New York.

Gaines and Sunni-Ali are expected to be called before the grand jury this week. Gaines is being represented by attorney Margie Ratner of the Center for Constitutional Rights in New York.

In other developments, Eve Rosahn, who had also been jailed on contempt charges for her refusal to cooperate with the grand jury, was released on bail pending appeal. Rosahn has been linked to the robbery by the assertion in the press that a car registered in her name was used as a getaway car. She is an activist and a member of the May 19 Coalition and was recently involved in protesting the U.S. tour of a South African rugby team.

Yaasmyn Fula, a legal worker with Bronx Legal Services and a coordinator of the National Task Force on Cointelpro Research and Litigation, remains in jail for her refusal to cooperate with the grand jury. Fula is appealing her contempt citation on grounds having to do with the procedures by which she was jailed. In addition, according to the NYGJP, she is

raising the issue of the legitimacy of using the RICO Statute (racketeering-influenced and corrupt organizations) to investigate organizations involved in political activity. The statute was originally designed to aid in prosecuting

organized crime and economic crime. The federal grand jury sitting in New York is a RICO grand jury.

The NYGJP told GCN that as of press time, they did not know of

any additional persons who had been subpoenaed to testify before the grand jury. They did not speculate on why this was the case or whether additional people might be called in coming weeks.

— filed from Boston

In Pennsylvania

Governor's Veto Kills Abortion Control Bill

By Jil Clark

HARRISBURG, PA—"The game isn't over. . . . We're confident that Pennsylvania will have the toughest abortion control act in the country within weeks."

That was the reaction of State Representative Gregg Cunningham, one of the authors of the so-called Abortion Control Act, to Governor Richard Thornburgh's unexpected veto of the act two days before the deadline for signing it.

The act was killed in committee in October then revived and passed by both houses in December (see GCN, Vol. 9, Nos. 12, 14 and 24).

Cunningham and Representative Steven Freind, co-author of the bill, plan to re-introduce the act on the House floor within the next two weeks in "veto-proof" form, according to Cunningham.

Following a meeting with the governor on January 12 at which the compromise bill was discussed, Cunningham said, "We agreed

that our areas of agreement are far more extensive than our areas of disagreement."

In the eight-page veto statement, Thornburgh noted that he favors the establishment of many of the controls proposed in the act and said that "too many abortions are too casually undertaken." Nevertheless, he said, the overall tenor of the bill "could have the effect of imposing an undue and in some cases unconstitutional burden upon even informed, mature adults" who want to obtain abortions.

Provisions of the bill include:

- Birth and death certificates must be issued for each aborted fetus and a burial or cremation held.

- A woman seeking an abortion must wait 72 hours before returning to her doctor or clinic to have the operation.

- No public employee may be covered for the costs of an abortion under her health plan.

- Women under the age of 18 must have the permission of one parent to have an abortion. If both parents refuse, she may let the court decide if she is mature enough to make the decision for herself. If not, the court may appoint a guardian over the fetus to ensure that the woman does not self-abort.

- The identities of abortion clinics and doctors who perform abortions must become public information.

Thornburgh wrote in the veto statement that the reporting requirements placed an "unnecessary burden" on the doctors and clinics involved in an abortion and would entail the creation of additional bureaucracy which "unduly involved the government in the private lives of its citizens." Thornburgh said the bill would foster an atmosphere in which physicians might be deterred from providing abortion services to which women are constitutionally entitled. "Of even greater concern is the potential for more experienced and competent physicians to refrain from involvement in even medically necessary abortions. This could even lead to a resurgence of 'back-alley' abortions which no thoughtful person would wish to happen."

Jean Hunt of the Philadelphia Reproductive Rights Organization claimed the veto as a victory for pro-choice activists in Pennsylvania despite the fact that Thornburgh qualified his veto with a call for other legislation controlling abortions. "He [Thornburgh] got 25,000 letters or phone calls about this issue and more than half of them were pro-choice. This is the first time we've been able to generate that volume of support, despite the fact that [priests announced from the pulpit] that the bill was on the governor's desk and gave parishioners the governor's phone number and asked them to call to encourage him to sign it."

Cunningham said that Hunt has nothing to celebrate. "If this were a defeat, Dick Thornburgh would not have met with me and Steven Freind today. Dick Thornburgh came out of the most important budget meetings of his career to meet with us. I dare say there isn't another issue over which he would have done that."

Cunningham also challenged Hunt's claim that pro-choice activists had succeeded in forcing the legislature to "water down" the bill. "The bill wasn't significantly changed," he said. "We had enormous redundancy in the bill. We drafted it that way in order to enable us to take some things out and still have our policy objectives intact."

Does this mean that the compromises made on the House floor in December were bogus?

"No, there was genuine compromise made, but we made sure that the bill was drafted in a way that compromise didn't mean sell-out. . . . For example," he said, "the House changed the parental consent requirement from both parents to only one parent. We compromised, but our original

Continued on page 6

Did You See?

The following column by David Nyhan, entitled "Political Pornography in the Mailbox," appeared in the January 19 Boston Globe:

Jerry Fallwell keeps sending me these wierd letters. Dec. 1, the Reverend sent me and millions on his Moral Majority mailing list a package comprising three envelopes, two photos, a three-page letter and a contribution card.

"CAUTION CAUTION
"FOR ADULTS ONLY!
"Explicit Photographs Enclosed:

"Please do not let this photo fall into the hands of innocent, impressionable children.

"PHOTO ENCLOSED"

What's the first thing you do when someone sends you a sealed envelope full of shocking photographs? Right, you tear it open, waiting to have your sensibilities offended. You can't wait to see what kind of filth and degradation is so sorrowfully forwarded. That's what Jerry's counting on.

What do you get? Two flimsy photos, the first a street shot outside the US Capitol, the Rotunda looming in the background. In the foreground? Two fully clothed men walking arm in arm down the street, back to camera, less male-male mugging than you get on TV screens at the conclusion of your average NFL playoff.

The other? A shot of a Washington gay bar, with a man, apparently naked, standing on some kind of a stage over a bar. I say "apparently," because his midsection is blotted out by a "censored" stamp, and the top of his head doesn't fit into the photo either. He may have been wearing some kind of outrageous hat, I don't know.

On the back of this picture, Rev. Falwell asks: "Are we going to let militant gays change our nation's capital into the gay capital of America? Are we going to let them dictate our moral values?"

This is the rhetorical question that the reader is supposed to an-

swer by shouting, "Hell, No," and dashing off a check (" \$25, \$50, \$100 or \$. . . ")

Homosexuality makes many Americans fearful and disgusted. The aggressive or threatening behavior of any kind of sexual bully or exploiter, straight or gay, is repulsive. But Americans are not totally paranoid about homosexuality. The voters of Austin, Texas, on Saturday rejected a plan, almost 2-1, to allow discrimination in housing against homosexuals. "Next might have been the Jews or Catholics or blacks or browns," said a leader of the winning side.

Direct mail, as practiced by the harridans of the New Right, needs to frighten people into giving. No longer can they rattle the bones about the United Nations or the Trilateral Commission. With Ronald Reagan in the White House, they need to dig deeper to irritate the political psyche.

There are two basic wellsprings in direct mail. One is altruism,

concern for your fellow humans, as when you send money to CARE or the missions. The other is fear, fear of what THEY will do unless you send money quick to this post office box.

Falwell does a lot of good things with some of his money — running some schools, some refugee relief, a home for alcoholics. But he also spends a lot of dough on helping right-wing politicians get elected, and he likes to lump liberals with his pet hate objects.

"Clean up America!" screamed Jerry's Jan. 2 mailing. No more salacious photos, just my ballot on whether I wanted to Clean Up America! For those of us who don't pay enough attention, he wrote, "The three most vital moral issues affecting America today" are: "Homosexuality, pornography, abortion-on-demand."

Never mind the Russians in Poland, the 9.5 million officially unemployed, the shredding of social

welfare programs for the poor. He's talking SEX.

"*Pornography: . . . a description . . . of licentiousness or lewdness; a portrayal of erotic behavior designed to cause sexual excitement . . .*"

—Webster's 3rd New International Dictionary

What we have here is a direct-mail campaign that comes very close to licentiousness. Jerry says there are two kinds of people: his friends and supporters on the one hand; on the other, his enemies, who condone faggotry and sexual exploitation, whom he slyly links with "liberals and secular humanists."

You don't have to approve of homosexuality to disapprove of Falwell's tactics. What Jerry mails is designed to smear his political opponents and cause excitement among potential contributors, by frightening them into sending him money. It is political pornography.

Lincoln

continued from page 1

amending the city charter will only include gays." Only four affirmative votes from the seven-member City Council are needed to get the proposal on the ballot, and Long hopes the Council will also enact a resolution of support to say to the voters that it feels lesbians and gays deserve protection from discrimination.

Scheduled to appear on the May ballot is a measure asking for the repeal of a liquor law which prevents citizens from buying alcohol on Sundays. According to Long and Steinman, various religious groups are organizing to defeat the measure.

Long said these same groups could very well oppose the anti-discrimination amendment, and that it might be better to hold off until the November elections before putting the matter to a vote.

Steinman said, "We can survive

CORRECTION

In last week's story on NOLAG, Kevin Mullen was incorrectly identified as membership secretary of the New York March office. His correct titles were Local Outreach Head of the New York office and Volunteer Director of the New York office of the March on Washington.

We regret the error.

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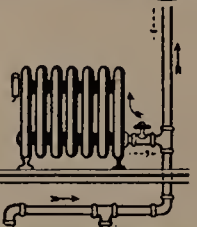
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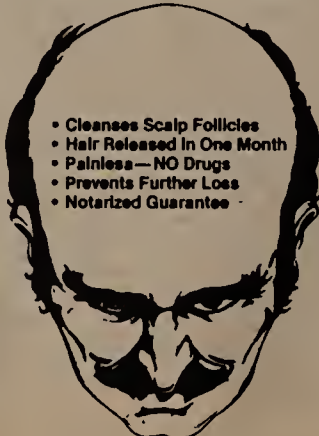
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Prison Raid

Continued from page 3

DOC's public relations office, said that Holbrook had not sought to eliminate the computer training program, although he had disallowed its expansion and had wanted the DOC to "have some say about how it should be operated."

Agnes said the rules about visitors and packages were changed because "we uncovered evidence that drugs were being brought into the institution by visitors, either on their persons or in packages."

Agnes said that the problem at Framingham Prison is understaffing. "Some stuff gets thrown over the fence and there aren't enough guards around to see it."

Landolfi said the searching of packages will become "more efficient and more thorough" now that it is done only twice per month.

According to Aronson, the state police and officials in the DA's office also had ulterior motives for joining in "Project Upper Crust." The raid availed the state police of an opportunity to take some revenge against Framingham inmate Susan Saxe, a lesbian anti-war activist charged with killing a cop in 1970, said Aronson. She added that the large number of officers employed in the operation as well as the allegedly unauthorized mention of the name "Susan Saxe" snagged the attention of the press, which gave the raid front-page coverage.

"Why else would they use 230 [officers] to search 170 inmates? ... Can't you just see all those cops standing around watching the searches on their video monitors?"

Both the DA and Governor Edward King are up for re-election this fall, Aronson noted, adding, "everyone got his piece of the pie."

Agnes replied, "The numbers were necessary to provide enough people to accomplish the objectives in a swift and safe manner. The idea was to search as many areas of the place as possible simultaneously. ... I'm sure that a lot of stuff got flushed down the drains during the search."

Agnes said that the investigation had nothing to do with November's election.

"When the case came to our office in April, we didn't think it would go very far because of the difficulty of getting cooperation of so many people [in different departments]. We worked without an eye to when we would have enough evidence to make a move."

The name of lesbian anti-war activist Susan Saxe spiced up early press accounts of the raid. Reporters quoted an employee of the state police, Edward Decatur, as saying, "She [Saxe] is the ring-leader of this thing. We've got the evidence."

However, at a press conference later that day, Trabucco, Fair and Agnes said that they knew nothing about the statement, but would not say whether Saxe was being investigated. "We do not want to prejudice our case," Agnes said.

Howell and other prisoners' rights activists who have worked with Saxe angrily denounced Decatur's statement as "absurd" and called the officials irresponsible for refusing to retract it.

Gertner and Greenblatt said that, when they were allowed into the prison the next day, they observed that Saxe and six others had been moved to a maximum security cottage. According to Greenblatt, Saxe said the seven were interrogated without being advised of their right to remain silent, and confined without pencils, paper, books, newspapers, televisions, or radios for over thirty hours while the prison was

searched.

Greenblatt said that her clients told her that nothing was found in the inmates' rooms. Agnes said he could not confirm or deny these statements.

Saxe, whose seven-year sentence at Framingham is coming to a close this spring, was instrumental in the founding of Con'puter Systems and Aid to Incarcerated Mothers, which are, according to Howell, "the only constructive programs for inmates at Framingham."

"But they [the programs] make prison officials nervous because they were started by prisoners and [prison officials] don't have control over them," said Howell.

Howell accused the officials who directed the raid of attempting to frame Saxe.

"I just can't conceive of their believing she's behind this [alleged drug and gaming ring]—if there is one," she said.

"The government is seeing a lot of leftists as terrorists right now," she continued, referring to the FBI's linking of an attempted robbery of a Brink's truck in Nyack, New York last October to black separatist organizations and the Weather Underground.

"But I don't think they are doing this because they see her as a terrorist; even Holbrook knows how consistent she is in her convictions. She is always looking to see what can be done to help women do more for themselves. Plus, she has a strong anti-drug attitude. She's totally against getting high. This has even been a problem for her sometimes inside, because it separates her from other women there who get by getting high."

"Project Upper Crust," named after the lounge in the Sheraton Tower Hotel in Framingham where officials met to plan the raid, resulted in the arrest of five persons in the Boston metropolitan area on the day of the raid. Officials seized from the five 275 bags of a substance believed to be heroin, two guns, almost \$10,000 in cash and two automobiles. The arrests and confiscations "are related to activities involving some inmates at M.C.I. Framingham," said Fair.

Abortion Bill

Continued from page 5

policy objective there was to get at least some parental consent."

According to Connie McKenna of Catholics for Free Choice, opposition to abortion among Catholics and Protestants has historically been an expression of anti-sexual sentiment. Cunningham disagrees that this is the case today. "People who are pro-life believe there are moral absolutes with regard to sexuality, a healthy self-restraint. He doesn't just go out and make it with every object that crosses his path."

Do his anti-abortion colleagues also oppose legislation protecting lesbians and gay men from discrimination?

"Yes, there is probably a commonality. ... People who are pro-life tend to have more traditional philosophical views of the kinds of powers that gays should have to force non-gays into association with them."

"Political conservatives tend to be fundamentalists," he continued, "and tend to take a negative view of homosexuality from a moral point of view. But it would be a mistake to see us all as having only a right-wing red-neck sensibility."

Cunningham said he opposes lesbian and gay legislation not because of any moral judgement he makes against it, but because "you can't confer rights to gays without taking rights away from people who are straight."

— filed from Boston

Gay and Draftable?

Prepared by attorney Joseph Schuman for the National Lawyer's Guild Military Law Task Force and the Midwest Committee on Military Counseling

I'm gay. Do I have to register?

Yes and no.

Registration is different from being drafted. The law now requires all men — including some non-citizens — to register if they are the right age. But if there is a draft, it will only reach a small percentage of the people who register. Being gay may keep you from being drafted, but it does not mean that you are not supposed to register. Willful failure to register is a crime which can be punished with a fine of up to \$10,000 and up to 5 years in prison.

But that does not mean that you have to register. Many people refuse [ed. note: about 1 out of 4 according to Selective Service]. Very few of these could ever serve prison time. You should find out as much as you can, and think carefully, before you decide whether to register.

Mostly you need the same information as everybody. An anti-draft counselor or other brochures can help. You also need information about how you may be treated differently as a gay person. That is what this leaflet is about.

I've had some gay experiences, but think I'm straight or "bi." What about me?

Most of us realize that "gay" and "homosexual" are just words. We try to find who we are and how we feel first, and then choose a word to describe what we have found. If there aren't any words to fit just right, or if our feelings change with time, that's OK.

The draft is different. They have to give you a label and put you in a box, and then treat you according to the label on the box. There's no room for "maybe" or "partly." You have to be in one box or another; you either are homosexual or you are not. For them, bisexuals are.

Indeed, technically, their regulation says that anybody with any homosexual tendencies cannot serve. If you are 99% straight and 1% gay, the regulation provides that you will be treated the same as if you were 100% gay your whole life. So far as they're concerned, if you have had even one gay experience, you're gay — unless it was just one freak experience and both you and they are convinced it will never happen again. Even if you have never had any gay experiences at all, their regulation says you are gay if you want to. It all comes in their broad definition of "homosexuality," and, they say, "Homosexuality is incompatible with military service." DoD Directive 1332.14.

If I register, what happens next?

They will send you a letter to acknowledge that you registered. Keep it — it's proof that you registered. You won't get a "draft card." According to current regulations, nothing else will happen until you get an order to report for

induction. The order will tell you to report for a physical in about a week. You have this week to tell the government anything that might get you out. If you do not tell them anything, and if you pass the physical, you are supposed to enter the military then and there.

What will happen at the physical?

They will probably ask you if you are gay. There may be a form asking if you have "homosexual tendencies." More likely, a doctor will ask you a similar question. If you check "yes" on the form, tell the doctor you are gay, or bring in other evidence, you will probably talk to a psychiatrist who will have to decide.

fore can't get any evidence.

Besides, you shouldn't have to have evidence. If you say you're gay that should be good enough. That's really the best evidence there can be!

Finally, many counselors report that evidence isn't necessary. They believe that no gay person who is clear about his or her homosexual feelings, who is willing to fight for his or her rights, and who has the support of an anti-draft counselor will be drafted.

Why do some people think I should bring evidence?

It will certainly be difficult and might be impossible to appeal the psychiatrist's decision. So the

Can I get in trouble by getting evidence?

Not if you follow a few simple rules:

1. Don't send pictures!
2. Don't admit illegal acts. Some homosexual acts are illegal in some states, but there are some homosexual acts you may have tried which are legal everywhere. Besides, you can be vague or general. Use your imagination, but be careful — and be sure to talk to a qualified counselor.
3. If you and your counselor decide to admit illegal acts, do not mention dates, places, or other people's names.
4. Bring your evidence to a counselor BEFORE you turn it in to the government.

shouldn't.

On the other hand, there are loopholes, and the law is sometimes broken. It is possible that there may be trouble later, particularly if you decide on a career in the military, a civilian job requiring a security clearance, teaching, law enforcement, or politics. (You should, though, ask yourself if you really want such a career, if it means you have to keep your gayness secret and always risk discovery.) This is one reason you should know about the other possible choices like resistance, deferment, and conscientious objection.

What if I let myself be drafted?

Most lesbians and gay men who go into the military are never discovered and receive honorable discharges. Those who are discovered usually receive honorable discharges, too, but are not allowed to serve out their term. Getting kicked out is no fun, even if you get an honorable discharge. Sometimes, too, gay people in the military are beaten up, humiliated or harassed. Finally, even though they are not usually enforced, there are military laws against lying by saying that you do not have homosexual tendencies if you know you do, and against most kinds of gay acts. The laws against gay sexual acts may apply even on weekends, off base, off duty, and out of uniform.

What can I do now?

1. Talk to a qualified draft counselor. You should think about all of your choices, not just how being gay will affect you. A good anti-draft counselor will tell you about other choices, besides letting yourself be drafted or getting out for being gay. Ask about resistance, deferments, exemptions, and conscientious objection. One of these other choices may be better for you than getting out for being gay.

2. Think about evidence. If you want to get out for being gay, you can decide now if you want to gather evidence. If you do, you can start getting some now. After a draft notice is mailed, you will have only ten days (probably only seven days by the time you read it). If you gather evidence now, you can show it to a counselor and have plenty of time to work everything out right. Remember that you might not ever be drafted, so it probably does not make sense to spend money for a special psychiatric evaluation or to send any evidence in advance. Be sure to talk to an anti-draft counselor before doing anything like that.

3. Work to end registration and prevent a draft. If they don't draft anybody, then they won't draft you. Besides, if you shouldn't be drafted, neither should anybody else. Right now is a good time to get involved in the anti-draft movement.

For more information contact: Mass Open Resistance, 343 1/2 Broadway, Cambridge, MA 02139 617-354-7885

Homosexuality is



incompatible with military service

How can they tell if I'm really gay?

They can't. A psychiatrist cannot tell if you are gay with a simple test like taking your temperature. In the past, some doctors have tried to find out the truth by asking detailed questions about local gay bars. Of course that doesn't work. Some people think that gays who want out of the draft should bring evidence to help them, but some other people disagree.

Why do some people think I shouldn't bring evidence?

One reason is solidarity with people who don't have evidence. If lots of gay people bring evidence, the government may stop believing people without evidence. That would be unfair to people who can't afford doctors, people who weren't lucky enough to get this leaflet or other counseling, and people who are gay but haven't said anything about it, and there-

safest course is to do everything you can to make sure they get it right the first time. You may not want to make a political statement or get involved in a legal controversy. And you can get evidence — even a doctor's letter — without admitting that being gay is sick.

If I do get evidence, what kinds should I get?

The evidence the government likes best is a letter from a psychiatrist. Many gay people feel that using this kind of "evidence" reinforces the idea that being gay is sick. Another kind of evidence is letters from people who know you, saying that you have been openly gay for some time or that you have talked about being gay, or that you have been active in gay groups. You could bring a letter from your doctor saying you get oral or rectal VD tests — especially if they have been positive! And of course, some people have brought letters from somebody they have dated.

Will I be treated badly at the exam?

Maybe. The draft physical takes place at an Army office, and in the past some gay people have been harassed and humiliated. Ask your counselor if this has happened recently near you. If it happens to you, or if you see it happen to somebody, be sure to report it to an anti-draft counselor or lawyer right away so the bad treatment can be stopped immediately. Write down names of harassers, witnesses and victims.

Who will find out if I get out of the draft for being gay?

Probably nobody. Your draft records are supposed to be secret. Almost nobody is allowed to see them without your permission. This includes your parents and employers. The law provides for a prison term of up to 5 years for anybody who lets somebody see your draft records when they

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GayCommunityNews

by Cindy Patton
On a cold, raining day earlier this winter I rode my bike through the potholes of Somerville to New Words Bookstore. After several mishaps and scheduling problems, the responsibility for interviewing Elly Bulkin had fallen on me. I knew Elly only by reputation, and from attending some of the same workshops at American Writer's Congress in New York last October. A founding editor of *Conditions*, a lesbian literary quarterly; editor of the *Lesbian Poetry Anthology* (Persephone Press, Inc., 1981); and in Boston at that time to promote her new *Lesbian Fiction Anthology* (Persephone Press, Inc., 1981), I associated Elly with lesbian literature, an area that I am less conversant with than film or politics.

Elly and I huddled in the cold basement of New Words — an onlooker would have thought the black box between us was a heater rather than a tape recorder. I apologized for wanting to discuss politics with someone of such stature in the literary arts. To my relief and pleasure, I found that with Elly Bulkin, one can't

pressed view of experience, and when it is very good, it picks up a tremendous amount of complexity.
Second, I don't think enough attention has been paid to the issues of class and economics in terms of what women are able to write. Audre Lorde has talked about how, because of economic factors, poetry has been much more accessible for working class women and women of color to write. That also affects who writes the novel versus who is able to write short fiction. There are going to be a tremendous number of women who are never going to have the time to write a novel because you need an extended period of time and concentration, and in most cases, that translates into economic terms.
If we continue to say that our real fiction is our novels and the other stuff doesn't matter, then we're closing ourselves off from the experience of a lot of women who we really need to hear, but who might never write a novel, or might not write one for ten years.

Cindy: Is there a consumer side to that in terms of what

the important things about Kitchen Table, where the editors and writers will all be women of color from different backgrounds. (Kitchen Table: Women of Color Press, Box 592 Van Brunt Station, Brooklyn, NY 11215).
In my own work, I might be more reflective about giving a certain type of criticism to someone who is from a different background from my own. I'd ask myself, is this a valid criticism, or is this something which reflects my own bias and limitations? Is this a type of language which I am not used to on a daily basis, but which comes from an experience which is different than mine and has a richness? In the end, I think the woman who is writing has to make the final decisions. The editor can make suggestions, but the writer is the expert on what she wants to say.
There is no completely satisfactory way to solve this problem, except for those of us who have worked as editors to support those ventures done by women of color. I try to enter into dialogue with a writer with a very clear sense of what my

fact the writer started with one, which isn't always true. The further away one gets from the responsibilities to that community, the more there is a sense that criticism doesn't have to apply to me — the *New York Times* liked it.
Cindy: How do we deal with the "whiting out" of lesbian literary history from a critical standpoint? Lillian Faderman's book, *Surpassing the Love of Men*, for example, received almost universal acceptance in the feminist press, with a few exceptions. Yet, I think the book is very racist, by neglect, and makes a lot of traditional assumptions about literature that preclude the possibility of researching the work of lesbians of color and from poor backgrounds.
Elly: Partly I see this as a whole problem with feminist criticism. I think there is a tremendous reluctance on the part of feminists, and maybe specifically lesbian feminists, to do any serious criticism. On some level there's a feeling that we just want to be supportive. "Thank god that someone is

discuss literature without discussing politics. We traded stories and reflections on the Writer's Congress, the problems of editing and writing feminist criticism, and the state of the women's movement in general. What follows is part of that conversation.

Cindy: You see to make a distinction between "the novel" and "fiction" which fits into your analysis of problems with the traditional ways of getting published.

Elly: Historically, in every area and every group, the novel has been taken seriously as fiction. There have been some short story writers who've snuck through with perseverance and luck, as well as skill. Because most of them were white and middle class, they have gotten recognized as "real writers of fiction" even though they were writing short stories. The devaluation of the short story — the idea that it is an apprentice piece that the writer will do until she can do the real thing, which is a novel — is not particular to our community, but has very long historical roots.

There are a number of problems with that; we get a very narrow view of what our fictional heritage and our current fiction is. As far as we know, there wasn't a novel written by a lesbian of color, that was published, until 1974, with *Loving Her*, by Ann Allen Shockley. If we're going to look for work that is representative of the diversity of our community, it's going to be extremely difficult to find.

There are at least two issues involved. One is that the short story needs to be recognized as a serious form of expression. It is a com-

lesbian fiction we read? Maybe we need to re-evaluate the role we want these pieces to play in our lives.

Elly: We've all been taught that the novel is more important than the short story, so when a novel comes out, it is more likely to sell. There have been short story collections recently that have, done quite well, but there is a general feeling among publishers that short stories don't sell. This raises the larger issue of publishers: there aren't enough lesbian publishers. No matter what kind of writing she is doing, the chances of a lesbian being published are relatively small. It's a question of economics. On the other hand, it's easier to get a short story published, because there are a range of lesbian publications which can publish three or six or seven short stories in each issue.

Cindy: Then why do an anthology of short fiction?

Elly: The short stories that get published in periodicals have a very short life. Most of the early issues of the feminist and lesbian publications are out of print. At this stage in our history, a collection of short stories offers a range of experience that the novel just doesn't.

Cindy: How do you work with different kinds of writers — people with different backgrounds with writing, different or no experiences of going through the publishing process?

Elly: That's a very difficult issue. Ultimately, there needs to be more editing done by women of color, and women with a whole range of experiences. That is one of

limitations are. There have been times when I've worked with women of color and they have said, "Well, you just don't understand this," and I've had to accept that.

Cindy: What about women who publish with the commercial press? One of the problems may be that women writers are being edited by men who have no understanding or concern for the needs of the women's movement, whereas at a feminist or lesbian press, the editing board comes from the community.

Elly: Well, it comes from one part of the community. But so far, only a small group of women have had the power to determine what gets published.

I think that the work that gets published by the commercial press has to be looked at very skeptically. We have to look at *Some Do* by Jane DeLynn, or *Frog Salad*, by Sally George, or *Who Was That Masked Woman?* by Noretta Koertge, and a whole bunch of others, and ask ourselves, what is it in these books that makes them acceptable to a commercial publisher? And that is in addition to the question of what it does to our community to have our lives portrayed in that particular way.

I think that there are women who have had work published in the commercial press who have kept rooted — I think of Adrienne Rich and Audre Lorde, as two examples and I could probably think of more if I took the time. But I do feel there is something about publishing in the commercial press that makes you think, "Well, now I am really making it, this is the real thing." There is a question of losing a foundation in your community, if in

writing about something that has some connection with our lives."

There hasn't been sufficient discussion about the fact that you can be critical of the work that someone has done without totally wiping them out. For example, in *Surpassing the Love of Men*, there is a tremendous amount of information — I learned a hell of a lot from it, and was able to find resources that I could use in my own work. But women of color are just absolutely invisible. You could read this book and you would never know that lesbians of color ever existed. There are similar issues around class — the bias is clearly toward, not just women who are white, but women who are middle-class. Part of the problem is that Faderman says that she researched the material that was available, but that is not true. At the end of the book, she refers to lesbian hobos, but she never discusses them. J. R. Roberts wrote a really important article about lesbian hobos during the '20s and '30s — they were working class women who were just making it economically. Faderman obviously saw this article, but somehow it wasn't something that she wanted to talk about. That becomes a very significant problem.

Early books, like *Lesbian Images* by Janice Rule, had exactly the same bias, but one thing which has to be considered is that *Lesbian Images* was published in '75 or '76. I'm not saying that it was fine that those issues weren't addressed, but there was a tremendous amount of writing in the late seventies by and about lesbians of color, published after *Lesbian Images*, but before Faderman's book came out. The omissions are overwhelm-

THE POLITICS OF LESBIAN WRITING

A CONVERSATION WITH ELLY BULKIN



ing.
Cindy: If you could write a primer on writing feminist criticism, at this state of our consciousness, what would you recommend?

Elly: Feminist criticism, at the bottom, must be supportive criticism. When the issues are very large, it becomes harder to do that. I don't see much point in writing a review that only says how terrible a book is and how it should never have been published. It's important to consider what works in a book, but there is also a need to look at the limitations of the book. I don't think there has ever been a book written which couldn't be a better book. No one who writes or edits can see everything, or be aware of all the issues, or have found everything. So I think that the critic should push the writer or editor and say "This is good, but why didn't you do this, or consider that?"

If we assume that serious criticism is a bad thing, then we are very reluctant to do it to somebody else, because, god forbid, they might do it to us. But if we have a different attitude, that we

should all be criticized, that we should all be accountable for what we are doing, and women *should* be looking at the work we're doing and pushing us — I feel like, if I'd never been pushed, my consciousness in certain areas would be back where it was in 1975. And that would be doing me a very great disservice. So it's a question of what is actually helpful. Everyone in our community needs criticism. We can't afford to have anyone who we see as being above criticism.

Some of the political issues we've been discussing need to be dealt with in a more comprehensive way. When white reviewers review, for example, *The Coming Out Stories*, they say, "Oh, it was wonderful, all our lives are here," and then, tucked at the end of the review, it says, "Well, it should have had more by women of color." I think it is the responsibility of the reviewer — as well as the editor of the review — to say this is a serious issue. And start right in the beginning of the review saying what a distorted picture we get about our lives. The point is not, in Faderman's book, for another example, that she should have tacked on another chapter about women of color, or talked about Lorraine Hansberry here, or Grimke there. But if she had incorporated women of color, poor women, and ethnic women, the entire framework of the book would have been different; her conclusions would have been different. The attitudes that she sees as changing in the '20s weren't necessarily the attitudes of people who weren't white and middle-class, and yet you don't know that.

Cindy: In October, we were both at the American

Writers Congress in new York, and we both attended the panel on pornography. What were your impressions?

Elly: I found the whole panel extremely disturbing, because of the issue of race. Why is it — it seems to me, anyway — that a small group of white women have defined pornography as *the* issue that needs to get dealt with? I think that there needs to be a lot more analysis done about who it is that is defining pornography as *the* pivotal feminist issue to deal with now. There are a tremendous number of issues that could be dealt with now. Certainly, pornography is an issue, and from the standpoint of racism, women of color are horribly and abusively portrayed in some pornography. But I think that the anti-pornography movement has some of the problems of single issue politics.

One of the criticisms I have is about the way the issue of pornography is raised. Yes, I think pornography needs to get discussed, and yes, I think that the examples that Andrea Dworkin included in her

book are really horrendous. I have nothing good to say about them. But, too often, the issues are not put within a framework, as one problem we need to deal with. We also need to deal with rape, and battering, and police brutality, and nuclear weapons, and a whole range of issues. We need to look at pornography in terms of what connections it has with other issues, and in terms of how organizing can be done around an issue so that coalitions can be established. Rather than singling it out and saying, "This is what we have to deal with."

One of the things that came out very clearly in that panel which we both attended was that Amber Hollibaugh, who got the biggest hand of anyone, as far as I could tell, was the one woman who was talking about looking at our sexuality as women, specifically as lesbians, in a positive way and reclaiming and trying to understand how we can feel better than we've been taught to feel about it. To me, that's a diametrically opposed approach to looking at sexuality solely within the framework of pornography, solely within a framework where men have defined it. I think we need to go beyond that and say, "Okay, we have all had these messages, and they've been terrible and we've all suffered from that." But now, what do we want for ourselves as women and as lesbians in terms of our own sexuality? And to try to look at it that way then try to understand something about different aspects of the erotic which haven't really been dealt with that much.

In a lot of ways, I see the other argument as going back to what was happening in the late sixties — which

was absolutely essential — which was looking at the way that we, as women, have been fucked over. But this is 1982. I think we also have to start looking at what our positive visions are, what directions we want to go in.

Cindy: What kind of theory do we need now? What kind of analysis should we be aiming for?

Elly: What I see as a central thread in the early seventies, among white women, had to do with the similarities in the women. What I see as the key thing happening in the last few years, and picking up steam, and which is very clear in *This Bridge Called My Back* (Persephone Press, Inc., 1981) — and the diversity of the women of color in that book is something that is terrifically important — is an examination of difference. And that is something that I wanted in the two anthologies I did (*Lesbian Poetry and Lesbian Fiction*: also Persephone Press, Inc., 1981). I wanted women who were coming from different places, different backgrounds, different writing voices. I feel like that is reflective of what

and class, and race, and so on. And build some kind of solid base in terms of that. I feel like there hasn't been enough self-exploration of those things. There's been too much pressure to be "politically correct," which sometimes comes out of a false consciousness — we may be freaked out but we think we're managing to pull off the right thing.

I don't feel that we're responsible for the things we've been taught, but we are responsible for making changes. I would never suggest that people start consciousness-raising in any kind of way that stopped political activism — like, in fifteen years, when I stop being racist, I'll see you at an anti-Klan rally. I think that they have to go hand in hand. We have to be active before we have it all together, and recognize that we're never going to have it all together.

Cindy: And I think we need to trust ourselves to make mistakes.

We probably would have gone on much longer, but women were beginning to take their seats for Elly's

Why is it—it seems to me, anyway—that a small group of white women have defined pornography as *the* issue that needs to get dealt with?

talk on the directions of lesbian fiction for the '80s. In that talk, she discussed some of the responsibilities of lesbian fiction writers — the need to stop being superficially "politically correct" by including women who are "different" but who do not in reality look or act like the real women they are intended to represent; the need to have characters within a piece take the issues of race, class, age, and other differences seriously, rather than merely including gratuitous descriptions that don't reveal the depth of the issues that exist in real people's lives; and the need to grapple with issues of prejudice within books, not just jump past it and create "perfect" characters.

Lesbian writers can help direct our consciousness if they broaden the range of characters they use by really learning about women who are different than themselves, not by way of "research" or ripping-off other women, but by truly becoming involved with a wider range of women. In this way, lesbian fiction may find a "more organic way of fitting people" into fiction. She emphasized that if we never know about women other than those just like ourselves, we can never write fiction that reflects the diversity of our community. As we get to know each other better, we will generate fiction that is honestly more inclusive. Some of our day to day struggles will be lifted off the backs of individuals and we will take collective responsibility as more voices speak to our many different needs.

Elly: Some of it has to go back to consciousness-raising. Not as we did it in the early seventies — as women getting together and talking about being women — but talking about how other women might be different from us. Talk about age, disability, the biases we might have because of that,

I see as happening in the movement, and which I think will have its effect on theory. There will be a focus on or an acknowledgement of difference, which Audre Lorde, for one, has talked about for years. And an evaluation of those differences in such a way that we don't have to deny where we came from and we can look at our roots — class, ethnic, racial, regional, or whatever — and work from those as a solid base. We have had a tendency to try and obliterate our differences.

I think that the theory that will come from that is theory that will recognize differences, that will say we are all oppressed as women — and there is no question about that — but we are oppressed in different ways, and in different degrees.

We don't need to look for the "primary oppression." A poor woman of color, who's a dyke, on one day might be fucked over because she's latina, on another day because she didn't go to college, and on another day because she's a dyke. How do you come out of that and say, "Well, this is the real thing, and everything else flows from that?"

Cindy: How do we get to that theory, and also incorporate into it a way of dealing with each other on a personal level? That tool seems to have been markedly absent.

Gay Japan: Two Views

By Pascale Rucker

Japan ranks as one of the top three industrial nations in the world. Both the US and West Germany have had militant gay movements in this century. In Japan, gay life is less obvious and in some ways, more integrated into the culture. These differences relate to differences in the traditional cultures of the East and West.

The following is an interview with two gay men — J, a 34 year old Japanese man, currently living in Tokyo, and Burt Winther, an American who lived in Kyoto for two years — which provides two outlooks on gay life in "The Land of the Rising Sun."

GCN: Is the sense of family very important in Japan?

Burt: It is somewhat more binding in Japan than it is here. Once people get married in Japan, it is for life. Divorce is less common than in the US. People are under pressure to get married. Marriage seems to be the "passport" to enter society, and the primary condition to fit its requirements. Even gay people feel a lot of pressure to get married in Japan. It is very difficult for a man to remain a "confirmed bachelor." If you're not married, people around you such as your co-workers will feel very concerned about your situation and will start showing you pictures of women that you might want to marry. It seems that society dictates that a man's ultimate well-being is in taking a wife and creating a family.

J: Yes, I think it is very important. Probably more than it is in the US, although the conception of the family is a little different from the traditional one. City life has certainly had an impact on the conception of the family. The notion of "ie" house in Japanese, including the idea that it shelters everybody from grand-parents to grandchildren, cannot exist in big cities where people live in very small apartments. The notion of

respect for the teaching and wisdom of the elders flies away.

GCN: How do Japanese families react to having a lesbian daughter or a gay son?

Burt: I never met anybody that came out to his parents in Japan.

J: The reaction of families in such a situation is to feign ignorance — the ostrich policy. Even if they are aware of the situation, they live *by* it, but not *with* it. And if they are wise enough, they don't let anyone else find out about it. And of course, they want their son or daughter to get married so that they fit the norms dictated by society and so that no suspicion of any kind can be raised.

My parents would like me to get married, but I don't think I will. One year ago, I told my mother that I was gay. She did not say anything, but sometimes she gives me hints which is worse in some ways.

GCN: Do gays succumb to heterosexual marriage because of social pressures?

J: If a man works in a company, it is considered obligatory for him to get married. Even gay people succumb to heterosexual marriage, especially if they want to reach a certain position in the social hierarchy.

GCN: Is this the reason why you don't work in a company?

J: Yes, maybe so.

GCN: Do you feel that there is a general pre-conception among the establishment that gays are "abnormal" and outsiders?

Burt: It depends. Even if at first there is a hostile look, lots of elements of being gay are accepted by Japanese society. As long as you seem to carry on a "normal" life, get married, etc., than you won't be ostracized. As long as you give the impression of fitting the norms you can do whatever you want. This notion of hidden freedom is alien to Westerners, but very familiar to Asians. To some extent the Japanese society is very premissive, intimacy be-

tween men is more permissible than it is in the US.

J: I think that people consider any gay relationship to be "abnormal." But what is amazing is that traditionally bisexuality is very well accepted. In the Edo Period, male prostitutes were available for both men and women. Bisexual people usually get married, but don't "come out" to their spouse.

GCN: But you can't have a relationship based on confidence if you don't come out to your wife. . . .

J: No, I don't agree. For a Japanese person, creating a close family does not mean that you have to show the innermost recesses of your heart!

Burt: Japanese marriage can be almost impersonal sometimes. As long as everyone fulfills their role — the man making enough money to support the family, and the women making it possible to run the house — personal matters are sometimes just avoided. Marriage is more socially-oriented than feeling-and-love-oriented, and can be arranged, even today, by a third party.

GCN: What changes have taken place in the gay scene within the last ten years?

Burt: I was in Japan in 1978 and I don't know what was going on in the gay scene before that, but in Kyoto, there are a dozen gay bars. They are very small and homey and it's almost like going into someone's living room. The bartenders are very personal and will remember your name if you come regularly. Often, they will introduce you to other people.

J: I think there has been very little evolution, especially compared to the US. However, certain celebrities that are often seen on tv have come out as gay to the public, and they are still very much appreciated and popular. I'm particularly thinking about an actress who once was a man. People appreciate her for her talent and don't

discriminate against her because she is a transsexual.

GCN: Have other Japanese gays come out publicly?

Burt: Compared to here, very few lead openly gay lifestyles. But there are publications for gay people.

J: Not really. The direction is so different in Japan compared to the US. In the US, people not only reveal their homosexuality, but they are proud of it, and even fight for rights. In Japan, I think that there is still this concept that being gay is something somewhat shameful. To the Japanese mind, discretion is a very important quality and seems to be the right attitude to adopt concerning one's personal differences from other people. In Japan, it is more important to conform to the group values than to develop one's individuality. The very idea of fighting for gay rights seems silly to a Japanese person. To be tolerated is already quite a big thing. However, there are some gay magazines, *Barazoku*, *Sabu*, and *ADON*.

GCN: Is there a gay movement in Japan?

Burt: There are some Japanese gays who are conscious of their identity and they congregate. A lot of them take a cue from the American gay movement. But I doubt that there are people who are clamoring to change laws.

GCN: Is there a feminist movement in Japan?

J: Yes. It was started, I believe, five years ago and is essentially active in cities such as Tokyo, Osaka, etc. They work in the areas of law reform and try to develop women's capabilities. In addition, they support women's rights and try to protect oppressed and maltreated women.

GCN: Does buddhism condemn homosexuality?

J: Not at all. During the Edo Period, buddhist monks travelling and asking for shelter would be

Continued on Page 13

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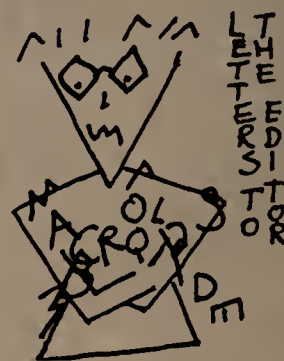
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What's It All About, Soldier Girl? — Film

Soldier Girls at the Nickelodeon Produced and Directed by Nicholas Broomfield and Joan Churchill. First Run Features, New York. Featuring: Privates Tuten, Hall, Johnson and Alves; and Sergeant Abing.

Reviewed by
Andrea F. Loewenstein

I was alternately raging and in tears as I watched the new documentary *Soldier Girls*. The young women, who are going through basic training at Fort Gordon, Georgia, and who are mostly black and look about eighteen on the average, are drilled and yelled at and intimidated by a bunch of white men soldiers with the aid of a few women soldiers.

They crowd a girl into a corner and take turns shouting at her, telling her she's despicable, and not a member of the human race. They catch a girl smiling while she's doing the assigned exercise, and make her do push-ups in the sun until she sobs, then tell her, "You do not display any emotion in this army." "You're the type that irritates people just by your entire presence" they tell another girl. "Haven't you ever noticed that throughout your entire life?" The words themselves don't convey the particular sadism of the situation; these men seemed trained in bringing women to their knees.

The girls, for the most part, have a sweetness about them, as if they can't believe what's happening to them. They offer each other support in the little time they're given to do it, and also seem to be trying to figure out what all this is about. It's as if they'd like to feel like there's some justification for

all this — that it's really not as crazy as it seems.

And the men *have* their justification; it's just that this is the army, baby, and you can't teach people how to kill nicely. They don't care that the camera is there, and even seem proud of the image they're getting recorded on film. This is a man's army, and they need real soldiers, not whining girls. And besides, how would *you* like to have a girl burst into tears and throw down her gun when she's s'posed to be out defending you.

What becomes crystal clear in this film, as if we needed any proof, is that this army myth of theirs doesn't make any sense at all. One of the sergeants points to the machine gun in a girl's trembling hands and tells her, "That weapon is not going to hurt you. That weapon never hurt anybody." The all female platoon is set marching to a chant that goes: "I want to go to Iran, I want to kill an Iranian, pillage, plunder, burn, RAPE." One sergeant explains "We never lost a war, I don't care what you heard about Vietnam"; another shows the proper way to bite a chicken's head off in case you're lost in the jungle without a knife and one happens to walk up to you; still another gives instructions on the best way to brush nuclear-explosive dust off your jacket (using a handkerchief is preferable to the bare hand).

It's patently a pack of lies, and a pack of lies that don't even fit together well, but, on another level, these girls *are* being taught something that's true. They're learning the same thing that



they've been learning all their lives: that white men have the power around here, that they can use it against you, and will, if they're allowed to. That they hate you. That the best way to survive is to shut up, do what you're told, and fade into the woodwork. You've got to follow the orders perfectly, and have nothing of your own, not even a smile. You've got to conform. Or you'll be destroyed.

There are some female sergeants

too, but they just don't pull it off the way the men do. Their voices sound tinny or whiney and break off in the middle of a sentence. They keep looking at the men for approval, as if they're halfway waiting for the boot to fall on their heads next. They're trying hard for a seat in the boy's camp, but they look scared and uncomfortable all the time. We see only one black male sergeant, and he acts differently from the others, pulling an exhausted recruit along to

the end of some long hot march and reassuring them both by talking about the slaves, how they had it rough and got through by being courageous and not giving up. Which might be a good analogy if he took it a little further.

The young woman he's reassuring, Joan Johnson, is a real revolutionary, although she might not put it that way. No matter what they do to her, she keeps smiling and clowning. Her hat keeps fall-

Continued on page 12

Letter to My Son

The following is a letter sent to my son for his 18th birthday.

By Margareth Miller

My Son,

A short while ago your sister asked you why you won't have anything to do with me.

I have asked that same question of you for over four years but you wouldn't tell me.

You answered your sister. You said it is because of what I am. A Lesbian.

Your reason saddens me to the core.

Let me tell you what I am.

I am honest, as honest as I know how to be. I admit that there have been occasions when I lied, but those lies have been few and far between.

I am loving and forgiving.

I am usually patient, althought, like most, I have my bad moments. And I've been known for my temper tantrums, which usually have hurt me the most.

I am fair. Fair and just. I listen to another's opinion and even if I totally disagree and argue the point, I respect that opinion as theirs.

I try to grow psychologically, day by day, year by year. I have allowed, and encouraged you and your sister to do like-wise.

I give a great deal of myself to others. I try to give them the freedom to tell me when they need space and when they need holding.

I try to learn continually, and have tried to educate myself as much as possible. Many years ago I saw a saying that really impressed me, "Prejudice is being down on something you're not up on." So, I've tried to keep up on most issues: political, sociological, psychological and even theological.

And I'm brave. Brave and courageous. In the face of fear or trauma, belittlement and bomb threats I have held my own, even though, to some others at the time, it may have appeared I was breaking. (This does not minimize the generous and loving help I have received along the way.)

I've worked hard and rarely taken something for nothing.

So, my son, these are some of the things of *what I am*.

And, yes, I am also a Lesbian.

What does that mean to you?

To *me* it means loving the woman I have chosen to share my life with and that sometimes, behind closed doors, I make love with her a little differently than the majority makes love. Or is it so different? Who is to judge? Who has the right to judge? And why would they want to?

The rest of my days, hours, minutes, are spent caring for your little sister, working, crying, laughing, reading, eating, sleeping . . .

To *society*, my being a Lesbian means I am a criminal, a sin against nature, a child molestor, a queer, a damnation against God, a pervert, a deviate, an invert, a homo . . . I could go on but what would be the purpose.

Do you think my life style is a fad, a phase, a rebellious act or part of a revolution? Do you think I have played a political game? To risk and then to have you, my children torn from my side?

Throughout history homosexuals have made up between 10 to 20% of the population. Nature must have her reasons. Surely?

As I said, it saddens me to the core. To think that you, my son, could have accepted, could have bought, such narrow thinking. I have expected more advanced thinking from you.

I KNOW having a "different" parent has been hard on you. But why punish me for society's bigotry? That's like discriminating against blacks because whites are prejudiced or vice versa.

It's like preventing women the freedom to walk the streets at night because they might be raped, instead of trying to eliminate the rapist.

It's like flunking a student who did not pass because of bad teachers or an inadequate school system.

And what of the victim of rob-

bery? Or murder?

More than four years of hurt and pain is hardly fair for a few hours of love making. (Yes, Virginia, parents really are sexual beings, too.)

Remember, I didn't label myself, society did.

Would you REALLY want me to live unhappily with a man, and make him unhappy also, or would you want me to live by myself, sad and lonely?

Your father and I married with full intentions of a life-time of care and companionship together. I had no idea I was a Lesbian. I just knew that I never belonged, that I was never comfortable in that marriage.

Don't you think that if society allowed people to be themselves, to be what they are, then this kind of tragic break-up could be eliminated? Your father and I would never have got together in the first place.

But then you would not be, so . . . there was a reason. It was a good one.

I didn't leave your father because he or I was inadequate. The blame has to be put where it belongs. It belongs with a society that molds all of us to act as carbon copies. When some cannot honestly do that, cannot live a lie, the rest are then manipulated into making life unbearable for those who cannot be molded. Surely that is wrong?

In a few days you will be an adult — eighteen years old. Not a day has gone by, since they took you away more than four years ago, not a day, without thoughts of you — of love and care, and yes, sometimes anger at your rejection. Anger that your mind and heart could be governed by the small, the weak, the insecure. The bigoted mass.

Oh! How we waste days, months, years, ruled by the opinions of others. We even swear that they are own opinions. Opinions that bring to others heartbreak and loneliness, misery and confu-



sion, and in the end death, if not of body then of spirit.

Soon you will go out into the world.

It's a hard place where survival of the fittest is the law. All that remains is to identify what or who the fittest is.

For me, the fittest is the memory of you, as a little boy, when you gently carried a moth or a beetle outdoors so it could fly free. It is the child who cried over the television program "The Guns of Autumn" and vowed never to hurt a living creature. It is the white child who stood up, faced hostile white children and said, "Yes, I'm a nigger lover, thanks for the compliment." It is the twelve year old boy who said, "Thanks Mother, for not letting me over-eat," while longing for that second serving of

french fries.

The fittest to me is she or he who is strong enough to be gentle, and gentle enough to be strong. It is the sharing of a loaf of bread because someone else is hungry, too. It is risking paint or body or soul in order to defend those less strong in mind or body than ourselves. It is the giving of oneself when you thought there was no more to give. And it is forgiveness, knowing we are all capable of making mistakes.

Your rejection hurts, yet I keep coming back.

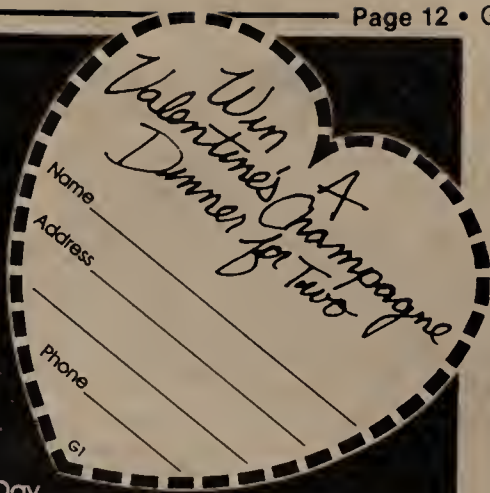
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Mother

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Lesbian and Gay Scientists Meet Coming Out at the Lab

By Larry Goldsmith

In July of 1977, eleven scientists met in Chapel Hill, North Carolina to discuss the formation of a new organization for lesbians and gay men working in science, mathematics and engineering. The Triangle Area Gay Scientists, or TAGS, as they came to call themselves, set off a wave of organizing in a set of professions not generally known for its lesbian and gay members.

In January of 1979, a group of fifty scientists attended a symposium on "Problems Arising from Homophobia in the Scientific Workplace" as part of the 146th National Meeting of the American Association for the Advancement of Science in San Francisco (see GCN, vol. 7, no. 27). A panel of six scientists discussed research on gay issues as well as their personal experiences as open lesbians and gay men in scientific professions. The unusualness of the symposium attracted the attention of the popular press, and a number of newspaper, radio, and television reports devoted coverage to the meeting.

After the panelists and audience had finished their discussion, those interested were invited to an informal meeting to discuss the organization of local groups and the formation of a national blanket organization.

Now, two years later, there are at least eight local lesbian and gay scientists' groups in North Carolina, Texas, California, and

Washington, D.C. An editorial letter and an article have appeared in *Science*, an AAAS publication which covers Association news as well as technical subjects. And on January 6 of this year, at the 148th National Meeting of the AAAS in Washington, D.C., lesbian and gay scientists met once again to discuss their issues at a business meeting jointly sponsored by the National Organization of Lesbian and Gay Scientists (NOLGS) and the Washington Area Gay and Lesbian Scientists (WAGALS). Veteran gay activist Franklin Kameny, himself a Harvard-educated astronomer, spoke on the history and current status of U.S. Government policy on security clearances for lesbians and gay men.

Kameny has been active in defending the rights of gay people to hold security clearances since 1957, when he was fired from his job with the U.S. Army Map Service after his employer discovered he was gay. At that time, and until fairly recently, "known homosexuals" were summarily denied clearances by the government on the grounds that such individuals were especially liable to blackmail by foreign agents. After countless hearings and lawsuits spanning two decades, the policies have now eased somewhat, and all but the highest-level clearances are now given to lesbians and gay men whose preferences are known.

Perhaps the most salient point made during Kameny's talk was

his description of the historical use of the clearance program, not as an instrument to insure secrecy, but as a system for the division of people into "desirable" and "undesirable" categories. It is clear that those in charge of the various clearance programs had no real fear of blackmail. Kameny asserted that there is not a single historical instance to substantiate the myth of the blackmailed homosexual turning over classified information to foreign agents. The clearance programs do nothing to keep secrets; they merely create an elite class of people whose habits have been inspected by the government and found to be acceptable. Which leads you to an overwhelming question.

As a former chemist who left the field partly because of the political implications of my work, I found it unfortunate that this overwhelming question was posed neither by Kameny in his talk nor by the participants in the discussion: Should lesbians and gay men even want a part of such a system? One hopes that future meetings of lesbian and gay scientists' groups will begin to tackle these weightier political questions involving science and society.

Those people interested in contacting lesbian and gay scientists' organizations in various parts of the country should write to: National Organization of Lesbian and Gay Scientists, P.O. Box 39582, Los Angeles, CA 90039.

Soldier Girl

continued from page 11

ing way down over her eyes, and she's a little late for everything. She weeps readily when they yell at her but then she smiles again. "She's got the right attitude," says one of the other girls admiringly, and she does; it's both a relief and heartwarming to watch how she keeps resisting and resisting.

Private Tuttle is more painful to watch — she opens her big eyes and the tears just keep falling silently. She learns to do the exercises correctly and how to handle a gun, but no one can stop those tears. This may not seem like much, but even tears are an act of revolution in this scene; it's the girls who stop crying who are in bigger trouble. Watching her, I kept remembering the Adrienne Rich poem in which she says "Your small hands, precisely equal to my own only the thumb is larger, longer — in these hands/ I could trust the world, or in many hands like these..." (*Twenty-One Love Poems*, VI) And yes, I'd rather have girls who throw down their guns because they're afraid of them in the army; girls who'd run from a machine gun before shooting someone with it to show they're not afraid.

Joan Johnson gets sent home at the end of the film, satisfied with the outcome, and totally resisting the shame they try to put on her. So does Private Alves, a very strange girl who seems to live in a world of her own. They're more brutal to her than to anyone else, threatening her with thorazine on a mental ward where "You'll just drag your feet all day like a robot," telling her that they'll never let her out of there, that she's meant to be a mass murderer. What gets to them in Alves is that she doesn't cry or plead or squirm; she just stands there waiting for it to be over. These men need the proper response to their sadism and when they don't get it they can't function, and when the increased brutality doesn't work, they have to give up.

Alves is kind of scary, but a young white recruit called Hall is much scarier. There's what prom-

ises to be a touching moment, when she's holding a black girl who's weeping helplessly, lost in some kind of despair; telling her "You're going to make it, I know you are, you're a strong person, I can tell, we're gonna come out of this better people, I just know it..." At first we're moved by her compassion, but then we see that the other girl is being rocked limply, simply a vehicle for Hall's enthusiasm, and that Hall's rhythm is just a little too much like that of the sergeants. Here's one girl for whom all this makes sense. She's decided it's a way out — it's no surprise later when she's shown sadistically tormenting Alves, whom she's been assigned to supervise on her punishment (to dig and then fill in a hole), or later when she decides to enlist.

The worst flaw in this film is that if you don't already know, you keep wondering why on earth these girls signed up. After all, one could reason, they weren't drafted — they must have known to some extent what they were getting into.

I happen to know the answer to this one from my work with girls and young women in crisis. I have seen how the recruiters, who have their quota to fill, swoop. They're desperate for bodies, and they know where to go — to the women with literally no place to sleep, and no way to get a job. Recruiters will tell women new out of jail that their record can be taken care of — to just enlist under another name. They take young women who've never been taken out anywhere to lunch, and tell them about the careers and the training opportunities which await them. Mechanic, engineer, computer technician — anything you want. A free college education. A chance to travel. Free room and board. And other systems collude. Sometimes a judge will give a young woman "another chance" — provided she join the army. Social workers and school officials often suggest the armed forces as a 'last chance' move for young women who aren't making it. Joan Johnson said it a little in the film. When the sergeants ask her why she enlisted, if she hates it so much, she explain-

ed that she didn't want to, but once she went down to check it out, they told her it was too late, that the only way out now was to get pregnant. Wealthy or middle class girls (and boys) don't need the armed forces as a way out. They go to college. But for working class and under-class young people, the army seems like the one place to become somebody. It seems like a place a black girl, a gay girl, a poor girl can make it just like anybody else.

And the film just didn't emphasize this enough. While it would have been easy enough to film a recruitment scene like the ones I've described, or to interview a few of the girls, to give us some idea of their backgrounds and reasons for joining up, neither of these is done. As far as we are told, all the girls are middle class, and the high percentage of blacks is just coincidental. From what the film shows us, it's possible to grasp some of the sexist, racist, death-dealing, and utterly absurd nature of the whole army system. What isn't made evident in *Soldier Girls* is the classist nature of the whole thing. It's class war at its simplest, and it's men much more than women who are its victims, although this film is about the women. And, during combat time, it's a class war which kills in a big way.

My other criticism is not political but artistic in nature, and it concerns the role of the camera in this film. In a documentary, it is important to make some kind of statement about where you as filmmaker fit in. Either the camera is present all the time and so much of the time that we can assume that the people being filmed have forgotten about it and begun to act naturally again, or else it is an acknowledged presence. We never get this kind of statement from Broomfield or Churchill in *Soldier Girls*. Lots of the time it's obvious that the girls are clowning or performing specifically for the camera, and Joan Johnson kisses the camera-man goodbye when she leaves. But at most other times, we're asked to believe that the camera's semi-

Continued on page 13

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Japan

Continued from page 10

offered to spend the night with the son of the house. The people of the house envisioned it as a form of entertainment that they provided to the monk in recognition of their gratitude for his visit to their house.

GCN: Given the history of acceptance of male homosexual activity in the 9th century among monks, through the 17th century among Samurai and aristocrats, how do you explain the oppression of gay men today?

Burt: I think that the influence of history is still apparent in Japanese society today. Among the different features that characterize homosexuality, some are permissible in Japan and not in the US, and vice-versa. The criteria are completely different — the value system is different — because the acceptance of the woman's role and the man's role in the traditional Japanese society is different than in traditional western society. From early times, young Japanese men were taught to seek companionship with other men. Women were for breeding and did not participate in intellectual and artistic life.

Men usually spent a lot of time with each other and developed very intimate relationships. I think that Western men are taught to seek companionship with women. The wife is more than a housewife, she is morally and emotionally supportive to her companion. But in Japan, she does not necessarily share a great part of the emotional relationship. The men seek emotional relationships with someone of their own sex. This is good ground for a homosexual relationship to develop.

Burt: It is true that, in the traditional setting, male homosexuality was highly regarded. But it must be remembered that the traditional acceptance of male homosexuality applied only to a certain elite. And because the Japanese traditional attitude toward women was to remove them from social life (they were excluded from Kabuki, for example), it was very likely that man-to-man, more masculine, "noble" relationships would develop.

GCN: In Japanese fiction, the gay man has been compared to "a plant that flowers in the Darkness." Yukio Mishima's *Forbidden Colors* reveals much about this side of hidden gay life in the '50s. Is this metaphor still appropriate today?

Burt: I think that such a poetic metaphor can still be applied to the Japanese gay life today. Most of the gay (male) life takes place in bars and saunas.

J: I think that this metaphor is still appropriate today. According to modern Japanese standards, homosexuality is not something to be talked about in public, and I think that it is a wise attitude. In the US, people are more open about being gay, but personally, I do not think that I could follow this line. In Japan, gay life exists in movie theaters, bars, sauna baths, but it is more hidden.

Soldier Girl

Continued from Page 12

invisible. There are a lot of close-ups, and while the zoom's obviously being used, the camera can't be that far away. The camera and the crew become the characters we never meet, and the lack of a defining statement gives this very authentic film its only inauthentic note.

Despite these criticism, *Soldier Girls* is an honorable and a consistently fascinating film. It's also depressing, although the young women, who are lovely, moving, and heroic in places, make it less so. Even if there weren't a lot of other good reasons to see the film, their presence justifies the ticket price.

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Our coffee through a Melitta filter. Is there anyone out there who prefers perking and would therefore like to give us his/her Melitta pyrex coffee pot???? Please call Mike or Amy at 426-4469 if you feel inclined to encourage our caffeine consumption. Thank you.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

ORGANIZATIONS

GAY SOCIAL CLUB

In Leominster meeting every 2nd & 4th Fri nites at 8pm. Meet new people, rap groups, pot luck suppers, games, music. For more info call Pat or Ian (617) 537-7005 or 534-9881. Everyone welcome. Pot luck supper Jan 22, 8pm, \$1 donation. (27)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212)243-8181.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) Includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rights, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

WOMEN PRINTERS

Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrs? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

MEN IN LOVE WITH BOYS

BOYS IN LOVE WITH MEN
You are not alone. Join us. For more information write: NAMBLA, PO Box 174-S, NY, NY 10018 or phone (212) 475-0987. (38)

PUBLICATIONS

SPECIAL ISSUE MAENAD!

MAENAD, a women's literary journal, is a quarterly feminist magazine, featuring prose, visual arts & some poetry of a radical feminist perspective. THE LESBIAN/HETEROSEXUAL SPLIT special issue now available. Subs: \$16/yr. This issue \$5.50. All other single copies \$4.50. MAENAD, P.O. Box 738, Gloucester, MA 01930. ()

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

GRAB ITT

Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More into: Barbara Gittings (215)382-3222. (c)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mth. 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40c postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

POLITICALLY INCORRECT!!

Get your copy of *Focus's* "Politically Incorrect" Issue available now at New Words and Glad Day or directly by mailing \$1.35 plus .25 postage to: Focus, OCBC, 1151 Mass Ave., Cambridge, MA 02138. Hurry! They won't last.

Free lesbian catalog of books, send two 15c stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



My sign is Virgo. I enjoy dancing, social drinking (no drugs). I would like to write sophisticated older women (26-45). I'm in the Cal. Institute for Women. Roxanne MUNOZ, W15623, C.I. W. Frontera, CA 91720.



GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED!), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

I have been openly gay since the age of 15 and am now in prison at 23 for having sex with a consenting 16 year old. My family disowned me. I would very much appreciate it if I could share my thoughts and feelings with some gay people in the free world. It would help this time and ugly experience go by much faster and make me feel more a part of the real world. Thank you for your help. Ernest C. NIEDERS, Box C-07549, CTF-C, X-133, Soledad, CA 93960.

Gay activist prisoner doing life seeks penpals who would like to start a leftist gay collective in memory of Harvey Milk and what he tried to do before being murdered by the reactionary right. Name of collective would be called *Changes*, after the song by David Bowie. Please write Emmette MITCHELL, Folsom State Prison, Box C-22649, Represa, CA 95671.

Please place my name on your penpal column and mention that I'm interest in corresponding with a transgender person (or transsexual pre-op). Thank you in advance for your beautiful help. Miguel BIEGH, Box 149-78A2283, Attica, NY 14011.

They are keeping me locked down here in a cell by myself because the cells in general population are two man and I'm gay and they're telling me no one wants to room with a gay, and you and I are both aware that as long as there are prisoners somewhere there will be homosexuals. I sure would like a penpal. My hobbies are cooking, traveling, children and swimming. I am starting an external degree program for a Bachelor's. Thank you. Murvin L. JENNINGS, 137814, 777 W. Riverside Dr., Ionia, MI 48846.

My gay name is Lynn and I am disabled but only to a certain extent. Any and all mail will be answered in a positive manner and with appreciation. Thanks. Jack B. MULLINS Jr., 293644, Sol #17, Box 38, Huntsville, TX 77340.

Boy, I will be so happy when I get out of this prison. I miss having fun if you know what I'm saying (boy fun). In here I love to read and write and bodybuild. I'm a Leo, and you know how we are! Please write. Charles Edward LAMB, Box 607, Carson City, NV 89701.

I have been a heterosexual person all my life. Maybe that's the reason I've never been happy. I feel that something inside me is crying to come out. I need love and understanding and a lifetime friendship. Someone who can help me learn to be myself. Please write. J.T. SEAMAN, 31877 Cell 3-12R-14, Box 128, Eddyville, KY 42038.



I am a homosexual, very feminine, with long black hair. I will be getting out of prison in 1983 and plan to get a sex change at that time. I particularly like weight-lifters. I'd like a long friendship or a lover. D. Misty Woods #93016, Camp J Gar 2R10, Angola, LA 70712.

I have been moved to another institution and they won't forward my mail so if you wrote me from my penpal ad a few weeks ago and didn't get any response, here's my new address. Cleve DAVIS, A064940, Box 1100, Avon Park, FL 33825.

Promise entertaining hours. Luv classical mus, reading, writing, people! I for one am turned off by ads that specify youth an insist on beauty I assume the writer is shallow. People over 30 are just as interesting as sexy teenagers-probably more so! Please write! (Flood the prison mail room!) Robert BOYD, Box 607, Carson City, NV 89701.

Prisoners Seeking Friends

Into leather, levis, motorcycles and camping (in the woods especially!) and anything that spells pleasure. I'm very big on lust and passion. Would like to get your paper and some letters to keep up with what's happening in the real world. Jerry KELLY, Box C-8148, Represa, CA 95671.

I would like to write young boys and older men too so I may receive letters (and answer them!) and please send me your newspaper if you can. Gerald HENRY, Box 6814, 2555, Mendocino Ave., Santa Rosa, CA 95406.

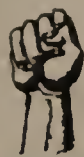
I'm in prison and would like to find some pen pals. I'm young and would like to hear from my peers. I like to be called K.C. Luther James Rackley, P.O. Box B-43189, Florence, AZ 85232.

I am hoping to find gay friends out there to correspond with. I would especially like to correspond with people in Florida and out in California. I have tatoos on my arm, but hope to get them removed when I get out in about three years. I enjoy swimming, roller skating, camping, dancing, and singing "People tell me I have a very nice voice." William "Kalenena" Barker, 069739, Zephyrhills C.I. Mail #072, P.O. Box 518, Zephyrhills, FL 33599.

Looking for someone to write for friendship or a close relationship, a passionate gay man would be best! Power to the Gays and power to your paper for bringing us closer together! Antonio V.C. Vaughn, A145696, 777 W. Riverside Dr., Ionia, MI 48846.



getting it together



Calendar



My mother
has
written her
first book...

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.

weekly events sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Brng talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orleans, MA — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Fremingham/Milford/Frenkin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

coming events

Boston, MA — The Cauldron Experimental Theater is looking for people interested in theater and arts productions on all levels. The two opening winter shows have room for persons with technical abilities especially. Info: 542-8575.

The Grolier Poetry Prize (\$75) is now accepting submissions for unpublished (in book form) manuscripts of 8-10 poems. Info: Send SASE to Grolier Book Shop, 6 Plymton St. Cambridge 02138

Paintings by John Tricomi will be on exhibit from Jan. 23 to Feb. 12 at the Bromfield Gallery, 30 Bromfield St. (near Park St. T stop). Opening Jan. 23, 7-9pm.

jan 23 sat

Brighton, MA — South Middlesex N.O.W. Invites the public concerned with women's rights to attend a picket in front of Cardinal Medeiros' residence (2121 Comm. Ave.) from 1-2pm. Info: 881-4304 or 872-6660.

24 sun

Cambridge, MA — Merrymount Music Society. Monthly concert-social meetings for performers and listeners. Phillips Brooks House, Harvard Yard. 3pm. Info: Rachel 742-7997 or Mark 236-4888.

Boston, MA — Gay Divorcees perform "Bedtime Stories," an original play tracing the night lives of two women. Also Gal Perry, punk rock singer. Somewhere, 295 Franklin. 8pm.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/INH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbians/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Waltham, MA — Parents and friends of Gays meet on the first Tuesday of the month at the Admin. Bldg. Conf. Room, Fernald State School, 200 Trapelo Rd. 7:15pm. Info: 846-7527 or write: Boston Parents FLAG, 76 Brook Hill Rd., Milton 02167.

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

25 mon

Boston, MA — Lesbian and Gay PRIDE meeting. ALL ARE WELCOME! 131 Clarendon St. (3rd floor), South End. 7pm. Info: 262-4777 or 731-6737.

26 tues

Boston, MA — GCN membership meeting. 22 Bromfield St. 6:30 pm.

Salem, MA — "Gays and Lesbians and the Law," North Shore Lesbian and Gay Alliance discussion with Cindy Rizzo and David Lund. 7:30pm. Grace Episcopal Church, 385 Essex St.

27 wed

Cambridge, MA — "Love, like and lust," open discussion at the Cambridge Women's Center, 46 Pleasant St. 8pm. All women welcome. FREE!

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: women from Persephone Press discuss their new book *We're Nice Jewish Girls*. Wlmmn only. \$3. 355 Boylston St. (at Arlington). Doors open at 7:30 and close at 8.

Keene, NH — Lesbians, do you want to get together for support and fun? Come to our first potluck. Info about this and other get-togethers: Box 261, Gilsum, NH 03448.

Boston, MA — "Sexual Preference — its development in men and women," a talk by Martin Weinberg. 8pm. First and Second Church, corner Marlboro and Berkeley. Tickets in advance only, \$5. Info: 266-0612.

28 thurs

Boston, MA — GCN proofreading. Details under weekly events (thurs) above. Thanks!

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wed

Boston, MA — Welk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Hyannis, MA — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!) COME HELP PROOF. READ. BEGINS 6:15H. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4489.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Anne Caputi, music for changing our lives. 355 Boylston St. Doors open at 7:30pm and close at 8. \$3. Everybody welcome.

Cambridge, MA — Poetry reading and book-signing party to celebrate the publication of Jane Barnes' book of poems *Extremes*. Red-book Store, 136 River St. (Central Sq.). 7:30pm.

Boston, MA — Free informational meeting about alcoholism training program, a nutritional and holistic health approach to counseling, intervention and treatment. 3pm. Info: 720-0693.

29 fri

Boston, MA — GCN stuffing, zippling and sending out the paper. Come by for an hour or two. Good times and refreshments! See Fridays above for details.

Boston, MA — "Revenge of the Cat-Men," new performance pieces on gaymale sexuality by Clover Chango, extended from "Remember De-cembris!" At the Cauldron Experimental Theater, 22 Randolph St. (near Dover St. stop, off Harrison). 8:30pm. \$3-4. Info: 542-8575.

Jamaica Plain, MA — "Women's Liberation/Women's Survival," an ad hoc coalition of Boston area feminists invites you to participate in a dialogue on our visions of liberation while struggling to survive. Speak out by women working with various women's organizations, and small group discussions. Music by Betsy Rose. Signed for the hearing impaired. Wheelchair accessible. Spanish translation. Refreshments. 7:30-10pm. Agassiz Community School, 20 Child St. (on the Arborway line). \$1 donation suggested.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

It's all about these people
who grow up, realize they're
gay, slowly and painfully
come out, gain confidence,
politicize....



A8Heron

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Molly Ruggles tickles the ivories. 355 Boylston St. Doors open at 7:30pm and close at 8. \$3. All are welcome.

30 sat

Boston, MA — "Revenge of the cat men." See 29 fri above.

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Katherine Triantafillou, sensual sounds, original music. 355 Boylston St. Doors open at 7:30pm and close at 8. \$3.

31 sun

Boston, MA — Rock Against Sexism announces a tea dance at the 1270. 5-9pm. New wave and rock music. All are welcome. Donations appreciated. Info: 628-9386 or 542-9247. (Look for RAS the last Sunday of each month at the 1270.)

Boston, MA — Fat Lesbians: a self-help workshop for fat women who want to celebrate their bodies. Childcare provided. ASL interpreter available. Info: voice 522-9213; TTY 492-2936.



... and then get
married and have
kids...

The deadline for Calendar Items is Tuesday at noon for the following issue.